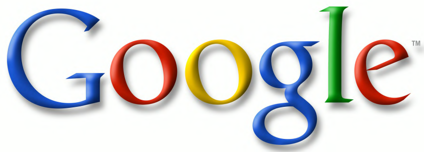


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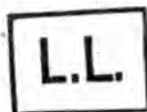


FACULTY OF LAW
McGILL UNIVERSITY
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**Of the Bar of the
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KACHAHRÍ TECHNICALITIES

OR

A GLOSSARY OF TERMS

RURAL, OFFICIAL AND GENERAL

IN DAILY USE IN THE

COURTS OF LAW

AND IN ILLUSTRATION OF THE

TENURES, CUSTOMS, ARTS AND MANUFACTURES

OF

HINDUSTÁN.

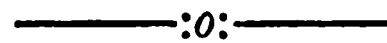


BY

PATRICK CARNEGY,

COMMISSIONER OF RAI BARELÍ, OUDH.

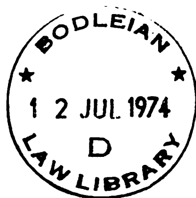
Author of Notes on the Land Tenures and Revenue Assessments of Upper India; Notes on the Races and Tribes of Oudh, &c.



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PREFACE TO SECOND EDITION.

More than a quarter of a century has passed since the author, as an aid to his own memory, at the beginning of his official career, commenced the preparation of the list of oriental terms which afterwards, at the suggestion of others, developed into the first unpretending edition of this work.

A few months ago it was mentioned to him by the printer, that though the book had long been out of print, it was still often asked for. Hence it occurred to the author, now that his official career is drawing to a close, to pass a revised version through the press, enlarged by the many additions which time and opportunity have placed at his disposal, and which it is hoped, will make this book not less acceptable than its predecessor proved to be.

It may here be mentioned that in no sense does this work aspire to the dignity of being considered a Dictionary. Of these Forbes and Fallon and Durgá Parshád have given us ample store. But there are things in this little book, culled from many different sources, which should be within easy reach of the official student, as well as the non-official enquirer, but which are not to be found in Forbes, or Fallon or Durgá Parshád; and a desire to supply this requirement, more especially with reference to that portion of the alphabet which was not completed in Sir Henry Elliott's unique Supplemental Glossary, to which he is indebted for much information in the earlier portion of this volume, is the author's justification for troubling the world with the present more matured edition of the labors of his official youth.

PATRICK CARNEGY,

Commissioner of Rai Barelí.

KACHAHRÍ TECHNICALITIES.

A.

ÁB, *s.* water: —*i jári* or —*i rawán*, running water: —*i shor*, salt water, sea: —*o hawá*, climate.

ÁBÁD, *s.* abode, residence; cultivated, flourishing, populous (also *ábádan*): *ábádání* prosperity, population (also *ábádí*, but this word is more generally used for the village proper, the inhabited place): —*báshí*, the assessment on land brought into cultivation for the first time: —*kár*, a reclaimer of waste land; *haqq ábádkárí*, the right of such an one.

ÁBÁÍ, *a.* ancestral, paternal (from *ábá*, fathers).

ABAS, *a.* vain, absurd, profitless.

ABHÁM, *s.* uncertainty.

ÁBÍ, *a.* irrigated land, particularly land irrigated from tanks, *jhíls* or streams, as distinguished from *cháhí* (q. v.).

ABÍJ (or *nirbíj*), *s.* grain that does not germinate.

ÁBKÁR, *s.* a distiller of country spirits. *Ábkárí* the Government excise system. Under native rule the *ábkárí* was included as an item of *sáyar* in the revenue engagements of the proprietor of every estate, and he made his own arrangements with the *ábkárs* resident thereon. Under this system there were one or more distilleries in almost every village of wonderfully simple construction, consisting of an oven or (*chúlhá*) and reservoir (*garhá*). In the latter were placed earthen vessels (*kúndá*,) into which was poured the material to be prepared by means of a wooden ladel (called *laukí*, *duiá*, *potná*, *putárí* or

karchhá). The liquors made were named *rásí* or 4th quality, which sold at 3¼ *ánás* a *ghaṛá*. *Ṭharrá* or 3rd, at 6¼ *ánás*; *phúl* or 2nd, at 12 *ánás*; and *ṭapká* or 1st quality which brought 12 *ánás*. Clay pot measures ran thus; an *adhelhá* contained 4 *chiṭáks*, a *paisahá*, 8 *chiṭáks*, a *ṭakhá* 1 *ser*, and a *ghaṛá*, was equal to 8 bottles.

Under British rule the privilege of distilling used to be farmed out according to *parganas*, *tahsíls* or districts, and the lessee made his own arrangements with local distillers. In 1860 the *Sadar* Distillery system was introduced into Oudh distilling was confined to enclosures under Government supervision; whole-sale and retail vendors were eventually licensed, who paid a still-head duty on all spirit removed under a system of passes, and the primitive utensils of the native rule gave place to masonry tanks, (*hauz*,) copper caldrons (*degs*), and wooden beer barrels (*pípá*). The kinds of spirits now distilled are *phúl*, *doátashá* and *rásí*. Spirit is called *ekbára* or *doátashá* according as it passes once or twice through the still. The issue of spirits is confined to nothing over proof or below 30 degrees under proof, the duty being one rupee per gallon on spirit of a strength exceeding 25 degrees under proof, and 12 *ánás* on spirit 25 to 30 degrees under proof.

While under fermentation in barrels the stuff is called *pás*. *Mahuá* ferments in 8 or 9 days in winter, and 5 or 6 in summer. *Guṛ* takes 15 days or 8 days as the case may be. A *man* of *mahuá* yields 4 gallons in summer and 5 in winter, of a liquor between twenty-five and 30 degrees. A *man* of *guṛ* in the same way will yield 4 and 3 gallons according to season.—4 gallons of that strength of *mahuá* liquor can be made for Re. 1-13, and from *guṛ* for Rs. 5-8, the difference of price being in

the raw material only. In most parts of E. Oudh spirit is chiefly made from *mahuá*. The above account removes the false impression that the British system has encouraged inebriety, for it shows that distilleries were much more common, and the liquor sold was much cheaper, during native rule than now.

ÁBNOSHÍ, *s.* used of a well from which drinking water is drawn, as distinguished from one for *ábpáshí* (q. v.).

ÁBPÁSHÍ, *s.* irrigation of fields. Irrigation is extensively carried on all over Upper India from wells, both bricked and unbricked, as well as from *jhíls*, ponds and excavated tanks. Some of the rivulets or rain streams are also utilized by damming the current. Where the banks of the stream are sufficiently low, the water is baled out with the *duglá* or bamboo basket swung on double ropes, and worked by a couple of men. Four men are told off to each *duglá*, and each couple works for about half an hour, and is then relieved. A day's work continues for 14 or 15 hours out of the 24, and thus each man has more than 7 hours of it. Where the banks of the stream are too high for the *duglá*, a convenient spot is selected and the well apparatus of the *moṭ* or *pur* (leathern bucket and pulley) is brought into play. Irrigation from *jhíls*, ponds and tanks is carried on by means of the *duglá*, or the *daurí*; the latter is a smaller and lighter basket than the *duglá*, and is preferred to the latter where the water is deep, and consequently the labour of lifting is greater. Where the water is some little distance from the cultivation and the difference of level considerable, a succession of two and three *duglás* or *dauris* may be seen working simultaniously at successive points. These points are called *ríks*, and the water is collected in more or less deep pools at each of them. This system of irrigation is

frequently carried on on co-operative principles. The members combine to work together by gangs until the lands of the whole have been watered. This is in practice found to be more economical than the independent hiring of laborers. In the latter case the daily wage consists generally of three *sers* of some one of the inferior food grains.

Water is lifted out of wells by means of the *moṭ* or *pur*, a flexible leathern bucket containing from 2½ to 12½ gallons, which is attached by a strong rope to a pulley. In masonry wells the number of *láos* or runs which can be worked at one and the same time, varies from 4 to 20. The average number may be set down at 8. As regards unbricked or *kachchá* wells, more than 2 *láos* are seldom worked. These *láos* are worked by men or women, bullocks and buffaloes. The latter are however comparatively rare; bullocks are preferred and may be said to be the rule. Where men and women are employed, six persons are told off to one *láo*, twelve to two *láos* and so on. These are exclusive of two persons, one of whom directs the course of the water in the field, and the other receives and empties the bucket on its arrival at the mouth of the well. A third man is necessary where bullocks are used, to drive them. Human labor irrigates more quickly than bullocks, but is obviously more expensive, and is only had recourse to, when the cultivator has no cattle or wishes to work more *láos* than he has cattle for. The rate of remuneration in such cases is a daily dole of a *kachchá panserí* (equivalent to 1 *ser* 14 *chks.*) of some coarse grain such as barley, *juár* or *bájrá*. During the irrigating season the same set of men or women will work from early morning before sunrise, to night fall for this pittance. The wage of a worker at the

duglá or *daurí* is higher, and is generally a *kachchá panserí* and a half, (2 *sers* 8 *chks.*) as the labor is far more severe.

The area of land which on an average may be irrigated in one day by either of the methods above described, varies inversely according to the distance from the water supply. It may be generally assumed that about 2 standard *bígahs* can be irrigated in one day by one relief of 2 men working one *duglá* or *daurí*. More than one relief to the *duglá* is the exception. Where two reliefs are available and the distance from the water moderate, from 2½ to 2¾ can be supplied in a day. These results are of course affected in a diminishing ratio by the number of *ríks*. One *láo* of a masonry well when worked by human labor, irrigates on an average 6 *biswás* standard measure. When bullocks are attached the average is about 3½ *biswás*. In the case of *kachchá* wells these results may be slightly modified, there is however very little actual difference. The quality of the soil affects the irrigated area in proportion to its absorbent properties. A larger surface of *maṭiyár* land can be irrigated in a day than of *domaṭ*, and similarly a larger amount of *domaṭ* than of *bhúr*, see *beṛí* and *ḍheklí*.

ABWÁB, *s.* (pl. of *báb*, a door; chapter) cesses, imposts: —*bejá*, illegal cesses: —*nájáiz*, unauthorised cesses: —*zamíndárí*, cesses levied by the *zamíndár*.

ÁCHARAN, *s.* usage, custom.

ACHHUTÁ, *a.* intangible; unavoidable.

ADÁ, *s.* payment; —*i málguzárí*, payment of government revenue; —*i shahádat*, the act of giving evidence; —*i zar i ḍigrí*, satisfaction of a judgment debt; —*karná*, to pay; —*o bebáq karná*, to pay up in full; —*bandí*, the fixing a period for the performance of a contract or payment of instalments.

ADAB, *s.* good breeding, politeness; generally used in pl. *ádáb*, e.g. *ádáb arz* (sc. *kartá húṉ*), a form of respectful salutation.

ĄDAL, *s.* justice, equity; —*panáh*, protector of justice.

ĄDÁLAT, *s.* a court of justice; —*bádshááhí*, the king's court; —*díwání*, a civil court; —*faujdárí*, a criminal court; —*khafífa*, a small cause court; —*mál*, a revenue court; —*mátahat* or *tábi*, a subordinate court; —*mukhtár*, a court of competent jurisdiction; —*muráfa i úlá*, a court of first instance; —*muráfa i sání*, a court of appeal.

ĄDAM, *s.* privation, non-existence; —*háziri*, default in appearing; —*pairawí*, default of prosecution; —*sabútí* or —*i sabút*, want of proof.

ĄDAT, *s.* custom, usage, habit; *jurm ámm khaláiq kí ádát par muassir*, an offence against public morals.

ADHBAṬÁÍ, *s.* division of the produce where grain rents obtain into two equal shares between landlord and tenant.

ADHELÁ, *s.* half a pice, equal to 12½ *dáms* or 4 *damrís*.

ADHELÍ, *s.* a corn measure equal to half a *chauthaiyá*, (q. v.) [Ságar]: small fractional divisions of land (Garhwál): half a rupee.

ADHELIÁ or *adhiá*, *s.* a proprietor of half a share.

ADHIÁR, *s.* a man who passes half his time in one village and half in another, having establishments in each is said —*karná*, (in Rohilkhanḍ, *adhbár*). *Adhiár* differs from *páhíkásht*, since in the latter the cultivator resides in his own village and merely cultivates in the other.

ADHIÁRÍ, *s.* a half share.

ADHIKÁRÍ, *s.* proprietor, holder of a right or privilege.

ADHKACHHÁ, *s.* a soil lying between the land named *pahara* and the *taráí* in the Sahéranpúr district.

ADHKARÍ, *s.* an instalment of eight *ánás* in the rupee, either of revenue or of rent.

AḌÍU, *s.* property that cannot be given away.

ADÚNIJIMNAM, *s.* a leasehold tenure under which artificers and the like receive spots of ground instead of money payments for their work.

AFÍM, *s.* see *afyún*.

AFSAR, *s.* corruption of officer.

AFSHÁ, *s.* disclosure; —*i ráz*, divulgement of secrets.

ẠFYAT, *s.* safety; —*záti*, personal safety.

AFYÚN or *afím*, *s.* opium. The poppy from which it is obtained is termed *post* (q. v.). It requires very high cultivation and is largely grown by *Kurmís*, *Káchhís*, and *Muráos*, who are the best native agriculturists.

AFZÚNÍ, *s.* increase.

AGAIÁ, *s.* disease affecting rice, which dries up the plant.

AGAR, *s.* aloe-wood, lignum aloes (aquilaria agallocha, Roxb.); it emits a pleasant odor when burnt and forms one of the chief ingredients of native pastilles.

ÁGAR, *s.* a salt pit; the small compartment within it is called *aharí*; —*í*, a manufacturer of salt.

ÁGAUND, *s.* the top of the sugar cane cut up for seed; in distinction to *bel ká bíj*, in which the whole cane is cut up into six or seven pieces. The division of the cane is much more minute in some places: *pat*, comprises the leaves at the top; *ag*, *agáo*, *agaurá*, *agin* and *gaundí* are the names given to a few inches below the *pat*; *kanchá*, called also *gúlí*, *palwá* or *phungí*, consists of about a foot below the *ag*, and is chiefly used for seed; the rest of the cane is called *gánḍe*, *gánḍá* or *ganná*: see *úkh*.

AGAUR, *s.* an advance of rent paid by *asámís* to the *zamíndár* in *Jeṭh* and *Asáṛh*.

AGHANÍ, *a.* the produce of the month *Aghan*.

AGHÁṬ, *s.* land held in perpetuity and inalienable.

AGIÁ, *s.* a small purple flower, growing in poor exhausted lands, and said to burn up other grass. It kills *kodoṉ*, *juár* and even sugar cane, but not *tuár*.

AGOR or —*iá*, *s.* a man to keep watch over the crops (used chiefly in Benares, rarely in N. W.): —*baṭaí*, a division of the crop after harvest between native governments and their tenants.

AGRÁGHARÁ, *s.* rent-free villages held by *Bráhmans*.

AGRAUHRÍ, see *ajaurí*.

AGWÁR, *s.* the portion of corn first (*áge*) taken from the heap and set aside, for village servants; also, the perquisites of ploughmen in kind. It is fixed by village custom and is nearly universal.

AGWÁSÍ, *s.* the body of the plough share.

ẠHAD, *s.* agreement, contract; —*dár*, holder of a contract; an officer of the Mogal government, who for a commission of 2 or 3 per cent engaged for the revenue of a district and made himself responsible for the balance: —*náma*, document containing an agreement; —*shikní*, breach of contract.

ÁHAR or —*í*, *s.* a small pond, smaller than a *pokhar* and *talão*, but larger than a *talaiyá* and *marú*, (these two last words are generally used to the eastward). In the neighbourhood of Delhi, *johar* is a large pond, *jorí* a middling sized one, and *let* a small one or puddle. Thus *let pání barsá* means 'it has rained but little'. Higher proportions are indicated by *kúnṛ* (a furrowfull) or *kiárí bhar* (to the extent of the bed of a garden), or *nákátor* (so much as to burst the embankment) *pání barsá*. *Taláo* is in Delhi generally applied only to masonry-lined tanks. In the Doáb and Rohilkhanḍ the words more generally known

are *ságar*, *taláo*, *pokhar*, *ḍabrá* and *liwár*, *talarí* and *gaṛhiyá* or *gaṛhelá*, *ságar* being the largest. *Áhar* is also a salt-pit, a trough for watering cattle, a drain.

AHARÍ, see *ágar*.

AHÍṬÁ, *s.* one set to watch ripe grain and prevent its removal before the demand is paid (more commonly called *shahna*).

AHKÁM, *s.* (pl. of *hukm*), orders, rules; *—i majáriya*, existing rules.

ÁINDA, *s.* future; futurity; in future.

ÁÍNDÁN, *s.* a lawyer; from *áín* law and *dánistan*, to know.

AIWÁRA, *s.* a cowshed in the middle of a *jangal.*

AIZAN, *ad.* ditto.

AJÁRA, *s.* or *ijára*, a sale of usufruct, a farm of land or revenue (one of the coercive processes for realising the land revenue). See *Názim*.

AJAULÍ, *s.* perquisite of the lower castes from the threshing floor (Benares); derived from *anjalá* or *anjalí*, i.e. as much as one can carry in the two hands joined.

AJAURÍ, *s.* (E. Oudh) or *agrauhrí* advances, particularly to agricultural laborers.

AJMÚD, *s.* parsley (*apium involucratum*).

AJWÁIN, *s.* a kind of lovage much used by horse-dealers (*ligusticum ajawan*, Roxb.), aniseed.

ÁK, *s.* a sprout of sugar-cane. Also gigantic swallow-wort (*asclepias gigantea*), more commonly called *madár*, which is a common shrub all over Upper India, and of high repute amongst native practitioners.

AḲAD, *s.* contract, agreement; *—bandí*, concluding of a contract; *—i baị*, contract of sale; *—i tahrírí*, written contract; *—i zabání*, verbal contract.

AKAIA, *s.* one of the sacks or baskets of a pannier.

ÁKAN, see *godhar*.

ÁKÁR, *s.* *jama* or rent.

ÁKÁSBEL, *s.* the air creeper (*cuscuta reflexa ?*). It has no roots or leaves, but grows luxuriantly on the tops of trees. Also called *amar-bauriá*, or the undying creeper, under which name it is much used by natives to cure rheumatism, and in alchymy is considered very efficacious as a transmuter of metals.

ÁKHÁ, *s.* a pair of grain bags used as panniers.

AḲHAZ, *s.* taking, seizing; —*i bejá*, illegal seizing, exaction.

AḲHBÁR, *s.* news-paper, pl. of *ḳhabar*, news, —*nawís* news-writer.

AḲHRÁJÁT, see *iḳhráját.*

AKHTÍJ, *s.* the 18th day of *Baisákh* on which cultivators generally adjust the obligations incurred to provide for the *rabí* crop. It is to the *rabí* what the *diwálí* is to the *ḳharíf*, the day appointed for settling the accounts of the past harvest. See *baṛábhdo.* It is proper on the *akhtíj* to commence the manufacture of agricultural implements and to feed *Bráhmans* as well as to eat new grain, which till then scrupulous men generally forbear doing. A plough is also slightly passed over the fields to secure good luck, but to sow seed on that day except on certain conditions, is unlucky. *Pús amáwas múl bin, bin ruhin Akhtíj, Srawan bihúní sráwaní brithá na bowo bíj.* Throw not your seed in the fields when *Sráwaní* (the last day of *Sáwan*) does not fall in *Srawan* (Capricorn) *Akhtíj* (18th day of *Baisákh*) in *Rohaní* (Taurus), and *Amáwas* (15th day of *Pús*) in *Múl* (Sagittarius). It will simply be wasting your grain, for these being unlucky days it will never germinate.

AKOR, *s.* a bribe; the coaxing a cow or buffalo, which has lost its calf to eat grain, (called in Benares *toríá*). *Akor*

or as it is sometimes pronounced *kor* is also applied to the food a laborer eats in the intervals of work in the open field.

AKRÁ or *ankrí*, *s.* a grass or vetch (*vicia sativa*), something like *masúr*, and used as fodder. It grows in fields under spring crops, creeping round the stem of the young plant and checking its growth.

ÁL, *s.* sometimes used in the N. W. for *pana*, a division of a village. The *morinda citrifolia*, the roots of which yield the permanent red dye used for *khárúá* cotton cloth. It is a hardy plant rarely affected by drought, and not productive till the third year of its growth. It is cultivated in many provinces. In the peninsula the best comes from Mysore. In the N. W. P. that of Hutta and Bundelcund are most prized, and the chief place of sale is Músánagar in the Doáb. It is grown only in *már* and *kábar* soils and when ripe is dug out of the ground with narrow pick axes, every care being taken to save from injury the small roots, the bark of which yields the most valuable portion of the dye. It is not an exhausting crop and is usually followed by grain.

ÁLÁ, *s.* (sometimes pronounced *ál*, *áhal*, *álí* or *áel*), wet, moist; land saturated with water, especially rain water.

ALABD, *s.* signature.

ALÁ-HÁZ-AL-QIYÁS, *ad.* in the manner, likewise, similarly.

ÁLAS, *s.* laziness, sloth, as in the proverb; —*álas, nínd wa jamuhái, ye tínon daridra ke bhái*, sloth, sleep and yawning are the three brothers of poverty.

ÁLÁT, *s.* tool, instrument; —*i káshtkárí*, implements of husbandry.

ÁLÍ, *s.* a land measure equal to 4 *bísís*, and of which 9 make a *júlá*, (Garhwál and Kumáon).

ALMÁRÍ, *s.* a chest of drawers, book-case, an almirah.

ÁLO, *s.* a portion of unripe corn (Benares.)

ÁLTA, *s.* more generally called *mahawar*, balls of cotton impregnated with lac dye, manufactured in all large towns where *jangal* produce is obtainable.

ÁLTAMGA, *s.* the royal signet; under the Mogal government a royal grant. Our government has ruled that such a grant is rent-free in perpetuity, hereditary and transferable, though it is more than doubtful if such were originally the case.

ALÚF, *s.* thousands.

ÁMAD, *s.* arrival; income; —*o raft*, intercourse, imports and exports.

ÁMÁDAGÍ, *s.* readiness, alertness; —*i sharr o fasád*, intended breach of the peace.

AMAL DASTAK, *s. amal sanad* or *amal patta*, a deed appointing an agent or granting authority to collect rents.

ÁMAN, *s.* low lands yielding one crop a year.

AMÁNAT, *s.* the office of an *amín*: —a deposit, a trust; —*díwání*, deposit in a civil case; —*faujdárí*, deposit in a criminal case; —*khás*, special deposit; —*mál*, revenue deposit; —*men khiyánat*, breach of trust.

AMÁNÍ, *s.* land managed by a collector on the part of government, called also *khám* or *khás*.

AMARBAURÍÁ, see *ákás bel.*

AMBARSÁRÍ, *s.* a house tax from which *Bráhmans* and village officers are exempt.

AMDAN, *ad.* wilfully, deliberately, purposely.

ÁMDANÍ, *s.* imports, revenue, receipts; the season in which merchandise arrives.

ÁMEZISH, *s.* mixture, adulteration; conspiracy.

ÁMIL, *s.* a ruler, officer, agent; collector of revenue (see *názim*); —*nílám*, an officer who conducts sales.

AMÍN, *s.* a trustee, curator; a native surveyor; in the days

of native rule in Oudh, an officer of justice presiding over a court of first instance, (*muráfa i úlá*) for the hearing of cases in all departments that might be made over to him from the royal office. The appeal lay through the king's office to the *mujtahid* or high priest. *Amíns* usually held their courts at Lucknow, but they frequently made local enquiries, and latterly there were *amíns* in attendance at the head-quarters of the *názim* also.

AMLÁH, *s.* ministerial officers, officials.

AMLÁK, *s.* landed possessions, real property.

ÁMM, *a.* common, general, public, ordinary. The antonym of *ámm* is *khás.*

AMNEK, *s.* cultivators in central Oudh who enjoy privileges as to rent by virtue of their caste, such as *Bráhmans*, *Chhattrís* and *Káyaths*. In the same quarter cultivators of the proprietor's family are called *bhaiyáchárá* or *bhaiyá*, while ordinary cultivators are termed *raiyatí*. All three classes were pronounced by our Oudh laws to be devoid of rights, though they were favored by long prevailing custom (see *kúr* and *kabzadárí*). In E. Oudh and Azimgarh such high-caste cultivators are termed *ashráf*, while the low-caste cultivators, such as *Kurmís* and *Ahírs*, are called *arzal.*

ÁNÁ, *s.* the sixteenth part of a rupee, used to express the fractional shares in a coparcenary estate (either *zamíndárí* or *pattídárí*), the rupee being taken to represent the whole. The sub-divisions of the *áná* are in this case as follows: 1 *áná*=12 *páí*; 1 *páí*=20 *kránt*; 1 *kránt*=9 *jau*; 1 *jau*=12 *til.*

ANÁBHU′, *s.* usufruct.

ANÁHAT, *s.* a second deposit of any thing in trust.

ANÁJ, *s.* grain, usually mispronounced *náj.*

ANANDI′, *s.* an inferior quality of transplanted rice.

ANÁRDÁNA, *s.* a species of millet, so called from its resemblance to the seed of the pomegranate.

ÁNDHÍ, *s.* a hurricane or storm.

ÁNG, *s.* the demand of the land owner on each head of cattle for pasturage (Delhi).

ÁNGAN or *angná*, *s.* a court-yard, an enclosed area near a house.

ANGAUNGÁ, *s.* perquisites from the threshing-floor to the *Bráhman*, *Purohit*, *Gurú*, grazier and village god (Benares), In the N. W. the corresponding term is *siáodí* or *ṭhapa*, and in Bundelcund *anjali*. From the time of distributing the *angaungá* to the time of weighing, profound silence is observed and many ceremonies performed.

ANGAURIÁ, *s.* a ploughman, allowing the use of a plough, instead of paying wages in money or kind (Benares); also called *jítará* (Bundelcund and Rohilkhanḍ).

ANGHRÁÍ, *s.* a tax formerly levied on cattle.

ANGREZÍ, *a.* English; in Oudh, the period since annexation, as distinguished from *nawábí*, that before annexation.

ANGWÁRA, *s.* the proprietor of a small portion of a village (E. Oudh and Benares). Also reciprocal assistance in tillage (Oudh), which is also called *dangwára*, *harí*, *harsot* or *jíta*.

ANJALÁ, *s.* as much as can be held in the cavity formed by joining the two hands together in the shape of a bowl.

ANJALÍ, *s.* same as *anjalá*, but chiefly current in Bundelcund. Also a mode of salutation by carrying the hands in that form to the forehead, see *angaungá*.

ANJÁM, *s.* end, termination; —*dená*, to perform a duty.

ANJÁN, *a.* ignorant, unwitting.

ANJAN. *s.* a grass used largely as fodder.

ANJANÁ, *s.* an inferior kind of rice.

ANK or *ánk*, *s.* figure; unit; number; amount; a share (central Doáb); —*bandí*, an adjustment of rents *asámí-wár*, by the *málguzár*, at the close of each harvest; —*dár*, a sharer in possession of land by inheritance, on which land the *jamạ* is equally distributed over each cultivated *bígah*.

ANKRÍ, *s.* a crooked fork.

ANNAPRÁSAN or *pasaní*, *s.* the ceremony of first feeding of children with grain, which usually takes place six months after birth.

ÁNOLA, *s.* (*phyllanthus emblica*), a kind of myrobalan. The fruit (known also as *bijí* or *dhátrí phal*) is acid and used to cure cutaneous eruptions. The tree is worshipped by agriculturists on 11th of *Phágun* (hence called *ánola* or *aunla ekádasí*.

ANTARBED, *s.* the old name for the lower Doáb, extending from about Etawah to Allahabad. Occasionally it is used to signify the whole Doáb lying between the rivers Ganges and Jumna.

ANUÁ, *s.* the place where men stand who throw the *daurí* (q. v.) see also *berí* and *boka*.

AOKÁN, *s.* straw and grain heaped up (Benares) see *gauṭah*.

AOKHAL, *s.* land reclaimed from waste and brought under cultivation.

ÁOLÍ, *s.* a mode of estimating by the ascertained produce of a *biswa*, that of a *bígah*, (E. Oudh). Halving the number of *sers* yielded by a *biswa*, gives the produce in *mans* per *bígah*. Conversely, doubling the number of *mans* per *bígah* gives in *sers* the produce per *biswa*.

ÁORÍ, *s.* the bank of the pond or rivulet down to the water's edge, applied generally to signify a piece of dry land left uncultivated.

APÍL, *s.* appeal; —*ạmm*, regular appeal; —*ḳhás*, special appeal.

ÁR, *s.* a ladle used in sugar factories (E. Oudh). A goad.

ÁṚ, *s.* abbreviation of *arara* (q. v.) [Benares].

ARÁBA, *s.* a Turkish cart.

ARAÍ, *s*, a goad at the end of a whip.

ARANḌ, *s.* the castor-oil plant (palma christi).

ḀRAQ, *s.* juice; hence our word arrack.

AṚÁṚ, *s.* outsheds for cattle; harvest-floor for *mahuá* blossoms (E. Oudh and Benares).

ARÁRÁ, *s.* also *karárá*, steep bank of a river, pond or tank.

AṚÁRÍ, *s.* the old established measurement of a field. A man says his *aṛárí*, is so much, say two *bígahs*—and though modern measurement may rate it higher, he will not consent to any change (Benares).

ARÁZÍ, *s.* land, pl. of *arz*; —*ábádí* or *basgit*, the village site which is unassessed; —*bág*, grove-lands (see *bág*); —*behan* or *behnaur*, seed beds, nurseries; —*jangal* or *uftáda*, waste lands; —*ḳhalsa*, revenue-paying lands; —*muáfí*, revenue-free lands; —*mutnázạ*, lands in dispute —*partí*, fallow lands; —*shámilát*, lands held in common; —*shor*, salt lands; —*sír*, home lands (see *sír*).

ARB, *s.* a hundred *krors* or millions.

ARBÁB, *s.* pl. of *rab*; possessors, lords; —*i ạdálat*, the officers of a court —*i nishát*, prostitutes; *dároga i arbáb i nishát* superintendent of a Lock Hospital.

ARDÁWA, *s.* ground meal. When made of equal portions of gram and barley, it forms almost universally in Upper India, the food of horses kept by Europeans.

ḀRF, see *ụrf*.

ARGH, *s.* the ceremony of making a libation of water between the threshold and the spot where the first bundle of corn is deposited after being brought home from the threshing ground. Also the placing on the threshold, at seed time, a cake of cowdung formed into a cup, filling it with corn, and then pouring water upon it.

ARHAR, *s.* a species of pulse (*cytisus cajau.*) Often called *tuár*, though *tuár* is properly another and larger species. *Arhar* is used in the Isle of France as an intermediate crop with sugar-cane. Easily injured by frost.

ARHAṬ, *s.* a wheel for raising water used chiefly on the banks of the Jumna.

ARHATIÁ, *s.* a client, broker, agent, dependant.

ARHWAL, *s.* a day-laborer (E. Oudh and Benares).

ÁRIYAT, *s.* borrowing anything which is itself to be returned, not its value, or a duplicate.

ARSATH, *s.* a monthly entry or abstract of several accounts, a monthly *jama-kharch.*

ARWAN, *s.* (used in Rohilkhanḍ and the Upper Doáb for *newán*, the first cuttings of corn, not taken to the threshing floor, but brought home to be eaten by the family (every member of which tastes it seven times), and presented to the *Lares* and *Bráhmans.* It is not cut without previously ascertaining the fortunate moment for commencing the harvest. In the *kharíf*, *shámákh*, in the *rabí*, barley, is the grain used in the *arwan.* The season is of course one of festivity: *phúlá phúlá kyúṉ phire? ghar arwan áyá; jhuká jhuká kyúṉ phire? piyáda áyá,* (why so happy? because the *arwan* has been brought home; now why so downcast? because the tax-gatherer has come?) see *dithwan, júrí.* Also called *dadrí, awasí, kawal* and *kawárí.*

ARWÍ, *s.* a species of *arum*, an esculent root, also called *kachálú* or *ghúyáṉ.*

ARZAL, *s.* see *amnek.*

ARZDÁSHT, *s.* an address or memorial, so called from its initial word.

ÁRZÍ, *a.* accidental, casual, not inherent, temporary.

ARZÍDAWÁ, *s.* plaint. *Jawábdawá*, plea, reply.

ARZI'-MARAMMAT, *s.* petition of amendment.

ARZ-IRSA'L, *s.* the invoice accompanying money remittances.

ASA'LTAN, *ad.* by personal appearance, in person.

ASA'MI', *s.* a cultivator. There are in these provinces two classes, those who hold at fixed rates, and those who are tenants at will. The former cannot be ejected so long as they pay their rent, and meet their engagements, and their heirs are entitled to succeed them on the same terms. They have no proprietary right, such as planting a garden or locating a laborer, their simple right is to till or provide for tillage. The latter class have no right extending beyond the term of their lease. The former are called *chhaparband*, *khudkásht*, *kadímí*, *maurúsí*, *hakdár*, &c. all of which terms imply attachment to the soil and prescriptive right. Those who have no such right are called *kachchá asámís* or *páhíkásht*. See under these words, and also *kabzadárí*, *raiyat*; and *shikmí*. Cultivators are properly classified as resident and non-resident. The great difference between them is that the former are certain, cultivating steadily on from one year to the other; the latter are precarious, cultivating in a more or less loose manner, only when it suits them to do so, and taking but little trouble with their *páhíkásht* fields.

An Oudh cultivator can till on the average about $2\frac{13}{20}$ acres or say 4 *bígahs* of land per annum. His gross produce will be about Rs. 20 and his rent about Rs. 8, leaving him Rs. 12; of the Rs. 8 rental, Rs. 4-8-0 will be revenue, leaving Rs. 3-8-0 as the landlord's share.

ASA'MI'WA'R, *s.* including all the names; usually applied to statements, and to revenue settlements made with small proprietors in detail.

ASA'RH, *s.* name of the third *Hindú* solar month (June,

July). The first month of the rainy season, and consequently of cultivation. There is an old proverb: *Asáṛh nándhe, háthí bándhe; Sáwan nándhe ghoṛá bándhe; Bhádoṉ nándhe kumbhí bándhe*; begin in *Asáṛh*, and you will become a proprietor of elephants; wait a month, and instead of elephants you shall have horses; wait two months and your family will become slaves.)

ASA'ṚHI', *s.* in the N. W. (where it is frequently, corrupted into *sádhí*) used for the *rabí* harvest, while *sáwaní* (a word not known to the eastward,) is used for the *kharíf* harvest. But in Benares and E. Oudh, *asáṛhí* signifies the *kharíf* and not the *rabí* harvest.

ASA'S-UL-BAIT, *s.* household furniture.

ASHARFI', *s.* a gold *mohar.*

ASHJA'R, *s.* pl. of *shajar*, trees.

ASHRA'F, *s.* pl. of *sharíf*, noble. A priviledged class of cultivators in Rohilkhanḍ, Oudh and Benares (see *amnek*).

ASHRA'T, *s.* pl. of *ashar*, tens.

ASHYA', *s.* pl. of *shai*, things, effects; —*i mankúla* moveable or personal property; —*i gair mankúla*, immoveable or real property.

ASI'CHA', *a.* unirrigated.

ASI'L, *s.* amongst *Musalmáns*, a female servant. Often but improperly used for a female slave.

ASL, *s.* origin, root, the principal of a debt.

ASLI', *a.* original, radical; —*mauza*, a registered village; *dákhilí* is the term applied to hamlets included in the *aslí* village. In the regular settlement the distinction has been abolished.

A'SOṈ, *s.* generally pronounced *eson*; the current year.

AST, *s.* the setting of the sun, the west. *Ude ast tak*

tumhárá ráj ho, may your dominion extend from east to west (a form of benediction.)

ASTHAL, *s.* a fixed residence, usually applied to the spot in which *faqírs* remain.

ASTHÁN, *s.* an abode, residence.

AṬÁ or *aṭárí*, *s.* an upper-roomed house, an upper story.

ATARPÁL, *s.* (more correctly *antarpál*), land which has been once under cultivation and then abandoned (central and lower Doáb).

ÁTASHBÁZ, *s.* a fire-work maker by profession, they are low caste *Musalmáns*; *—í*, an exhibition of fire-works.

ÁTASHZANÍ, *s.* striking fire; arson.

ATHAL, *s.* lands farmed or rented.

ATHMANÁ, *s.* the west (Delhi), opposed to *úgmana*, the east.

AṬHMÁS, *s.* lands constantly ploughed from *Asáṛh* to *Mágh* for sugar-cane, (lit. eight times ploughed).

AṬHORÍ, *s.* a string of 108 praying beads.

ATHWÁRÍ, *s.* the loan of a plough to sow with.

AṬIA, *s.* a grant, an assignment; *—dár*, a grantee, also *dhalgrant*; *—sháhí*, a royal grant.

AUBÁSH, *a.* depraved, a vagrant.

AUCHH, *s.* the root of the broad-leaved morinda.

AUKÁN, *s.* straw and grain heaped up.

AUSAT, *s.* average.

AVER, *s.* (more commonly *aber*) delay.

ÁWÁ, *s.* a furnace or potter's kiln.

AWÁÍ, *s.* a pick-axe (E. Oudh) expected, coming.

AWÁRÁ, *a.* a vagabond, a wanderer.

AWÁRIJA, *s.* a diary, note-book, abstract account of collections, remittances, &c.; *—i jamạ ḳharch*, a running account of receipts and disbursements.

AWARJÁ, *s.* a statement (not prescribed by our system)

showing every field held by each individual separately, and the total of his tenure.

AWÁSÍ, *s.* a Benares word for *dadrí* (q. v.).

AYAMMA, *s.* a grant of land to religious persons at a small quit rent; —*dár*, a holder of such land.

ÁZMÁISH, *s.* proof, examination, in revenue matters, the estimate of the crop while in the field by an officer of government.

B.

BÁAULÁD, *a.* with sons, with children; when these words are inserted in a grant they are now generally declared to convey an hereditary title, without any restriction. In the same way it has been ruled that the similar expression *báfarzandán* makes the property descendable to the heirs general. Strictly speaking the expressions only create a joint interest with benefit of survivorship in the grantee and his children.

BÁB, *s.* a door; a chapter of a book; subject, head, affair, business; plural *abwáb*, (q. v.)

BÁBAR, *s.* see beb.

BÁBÚ, *s.* formerly used only as a title of respect applied to men of family or influence, particularly to the younger brothers or near relatives of *rájás*. Now it is chiefly used to designate a native clerk who writes english. Female *Babuáin.*

BABÚL or *babúr, s.* also called *kíkar*. The *acacia arabica.* Its wood is much used for agricultural instruments; its bark (being a powerful astringent) is used by *Chamárs* for tanning; and it produces a valuable gum. Camels are fond of browsing it.

BÁCHH, *s.* a rate or contribution on personal cultivation

paid by the sharers in a *bhaiyáchárá* estate, in discharge of their shares of the *jama*, or to make up any deficiency in the collections. In some estates the rate is according to *biswádárí* shares, in others according to the quantity of land cultivated by each sharer. See *dharbáchh*.

BACHHAUNṬÁ, *s*. distribution of an aggregate sum on several individuals (see *behrí*), [Upper Doáb].

BÁD, *s*. remission of revenue on account of deficient produce.

BADÁMÍ, *s*. a species of rice (see *dhán*).

BADAMLÍ, *s*. misconduct, mal-administration.

BADARRAU, *s*. a drain.

BADBÁCHA, *s*. a false or fraudulent *báchh* or division (Delhi).

BAD-DIYÁNATÍ, *s*. dishonesty.

BAḌHIYÁ, *s*. a disease affecting *juár*, *bájrá*, sugar-cane and maize, which prevents the head from shooting.

BADÍ, *s*. the dark half of the month, from full to new moon. Evil, wickedness, badness.

BÁDÍ, *s*. opponent, complainant.

BÁDÍ-UL-NAZAR-MEN, *a*. *prima facie*, at first sight.

BADMAÁSH, *s*. a notoriously bad character, a person of bad livelihood.

BADNÍ, *s*. a contract in which the borrower gives a bond at high interest, and in satisfaction of which he assigns his crops valued far below the market price.

BÁDSHÁHÍ, *a*. royal; in revenue language generally applied to royal grants of rent-free land. Thus we say *bádsháhí sanad*, *bádsháhí tenures*, &c.

BADWAZAÍ, *s*. profligacy.

BÁFARZANDÁN, see *báaulád*.

BÁG, *s*. a grove, an orchard, a garden. In Oudh 10 per cent of the area under groves has been released from

assessment, as an encouragement to arboriculture. Ordinarily 32 mango trees are planted to the acre. There are different tenures of groves, and different modes of assessing them. In Ambállá they were assessed at 2 *ánás* a tree. In Faizábád the tenures and assessments are as follows. There are four classes: I. those that belong to existing owners; II. to the former owners who have been over-ridden; III. to such subordinate owners as *Shankalapdárs* and *Birtdárs*; IV. to *raiyats*. The first of these are of course part and parcel of the owner's property; the second and third classes pertain to subordinate tenures. In these three the existing right superior or subordinate as the case may be, extends to both the land and the trees. The fourth class has its origin in arrangements, almost always verbal, entered into by the proprietor or sub-proprietor with his cultivators. The rights of the latter in such groves extend to eating the fruit, gathering dry wood, and cutting down trees for home use in roofing a house, making farm implements and the like. The tenure ends when the cultivator leaves the village. Ordinarily he cannot replace the trees without special permission to that effect. The landlord usually takes no rent for grove lands, but he can claim fruit on festive occasions, and he can fell a tree if he requires it. As regards assessment the Faizábád groves have been treated thus: (1) when near towns where they yield as much by the sale of fruit as arable lands, they pay Rs. 2 revenue per acre; (2) those at a greater distance but where the fruit can still be taken daily to market, pay Re. 1 per acre; (3) all other groves of which the fruit is usually home-consumed and not sold, have been assessed as culturable waste. It only remains to add that partly owing to the increased value of land, and partly to the decay of the

semi-religious feeling which formerly led to their plantation, groves appear to be diminishing in extent. In Ajodhyá gardens have been divided into three classes, and assessed as follows. I. those gardens known to the natives as *kauch bág.* These are orchards which are enclosed, irrigated and wellstocked with fruit trees. Buildings are not usually attached to these orchards. They have been assessed as cultivated land. II. Gardens commonly called *bág sehan*, which are usually attached to shrines and other buildings, and in which flowers as well as fruit are grown. These have been assessed at one third below the rates on ordinary cultivation. In these two classes ploughs are generally used in tilling. Class III. comprises the small gardens attached to houses, &c., in which a few rose bushes or an orange tree or two have been planted, more for ornament than for use, and to which separate names are not generally attached. These have been released from assessment.

BAGAIR, *prep.* without, except.

BÁGAR, *s.* a hedge of thorns or twigs (Hoshangábád), called *ríndhná*, in Benares and *bar* in the North West.

BAGÁR, *s.* pasture ground (Bundelcund). Generally synonymous with *banjar.*

BAGARÍ, *s.* a species of rice cultivated chiefly in the province of Benares. See *dhán.*

BAGÁWAT, *s.* mutiny, rebellion.

BÁGÍCHA or (*bágcha,*) *s.* a small *bág*, a garden.

BÁHÁ, *s.* a water course (generally an artificial one, but in Delhi it is applied to a natural one; while *khal* and *khala* which generally signify natural, are there applied to artificial water courses), a tract made by cattle in the *jangal*; a path by which deer, &c., usually come to drink.

BAHÁL, *s.* in the previous state or condition ; *faisla bahál*, judgment confirmed; *—í*, maintenance, restoration.

BAHAL, *s.* cart of two bullocks generally used for the conveyance of people.

BÁHAM or *báhamdígar*, *ad.* mutually.

BÁHAN, *s.* land prepared for cultivation, also fallow land from *báhná*, to plough.

BAHÁNÁ, *s.* pretence, pretext.

BÁHARA, *s.* the man who stands at the well to upset the water from the *charas* (q. v.) [Delhi].

BAHAS, *s.* argument, question, discussion; —*ḳánúní*, a question of law, —*amar wáḳiạ*, of fact.

BAHEṚÁ, *s.* the Beleric myrobalan (*terminalia bellerica Roxb*).

BAHÍ, *s.* an account book, register; —*khátá*, the ledger (the day book is *roz-námcha*), —*paṭwárí*, the *paṭwárí's* register.

BÁHNÁ, *v.* to plough.

BAHORO, *s.* the name given to the sloping path-way for bullocks drawing at a well, especially that by which the bullocks return towards the well. Principally used in the C. Doáb, elsewhere *pairí* is the more general word.

BAHRÍ, *a.* marine; *fauj* —, the navy.

BAHRÚP, *s.* a professional mimic. Their name is derived from the Skr. *bahu*, many, and *rúp*, appearance, hence those who assume many guises are styled *bahrúpiás*. They were formerly called *kohlát*. Although many of them are *Musalmáns*, the greater portion still adhere to Hinduism.

BAHT, *s.* soil not requiring irrigation.

BAỊ, *s.* a sale; —*bát*, foreclosure; —*bilwafá*, a conditional sale; —*bilwafádár*, one who has possession and usufruct of a property on its conditional sale to him, the stipulation being that if a sum of money borrowed from him be

not repaid by a fixed period the sale shall become absolute; —*dár*, a proprietor by purchase; —*kámil*, complete sale; —*miạdí*, conditional sale; —*nájáiz*, illegal sale; —*náma*, a deed of sale; —*Sultání*, a sale under royal sanction.

In regard to the theory held by some persons, that under native governments the State was the sole proprietor of the soil, it may be noticed that there is abundant evidence that this was not so in Oudh. It has been judicially determined in scores of instances that proprietary right in that Province was subject to transfer by sale both publicly, (under royal order, *bai̤ sultání*) and privately (under deed, *bai̤ náma*). Sales by royal order were only authorized in cases of extreme contumacy or criminality, and there was a regular prescribed procedure under which the local authorities (*názims* and *chakladárs*,) sent up their proposals for the final sanction of the king, through various State departments, by which they were systematically checked and passed. Private sales too, whether voluntary or made under improper official pressure, were frequent. A proof of this is found in the prevalence of the *dihdárí* tenure (*q. v.*) in the Faizábád district, the main feature of which was the reservation of a portion of the land sold, either rent-free or on easy terms, for the maintenance of the seller. As a rule, deeds of sale between private individuals were drawn up without much regard to form, but in the case of large estates a stereotyped pattern was mostly followed. In the majority of instances the terms are general, but in some, as for example those of the Mehdowná property, the details are most minute. But notwithstanding these details, although the right to *sír* and *sáyar*, (q. v.) and the right to engage were sold, the seller frequently continued in their enjoyment.

Whether under such circumstances these rights could be decreed against the Tallukdár, is a point which as far as the author is aware, has never been judicially determined.

BAIÁNA, *s.* earnest-money.

BAIB, *a.* far off, at a distance (Bundelcund).

BAIJILA, *s.* a species of black pulse (E. Oudh).

BAIKHAṬ, *s.* sale (E. Oudh and Benares).

BAIRUKH, *s.* black mail; a spot in a *jangal* to which cattle are sent out to graze.

BAIṬH, *s.* value of government share of produce, the amount settled on the land.

BAIṬHAK, *s.* a seat, stool.

BAIT-UL-MÁL, *s.* property that lapses to the government by failure of heirs, an escheat.

BAIWASTHÁ, *s.* an exposition of *Hindú* law by a *panḍit;* a similar exposition of *Muhammadan* law by a *muftí*, is called a *fatwá.*

BÁJ, *s.* tribute; a tax, or toll. Often written *bázh.*

BAJÁE, *ad.* in the place of.

BAJÁ-LÁNÁ, *v.* to carry into effect.

BÁJANTARÍ, *s.* (or rather *bájantarí mahál,*) an item of collection under the *Muhammadan* regime, derived from musicians and dancing girls.

BAJHWAT, *s.* stalk without ear (E. Oudh).

BAJÍDÁR, *s.* an agricultural servant in Rohilkhanḍ; he takes corn (*bíj*) as his wage, while the *mihdár* receives his wage in money.

BÁJRÁ, *s.* a kind of millet everywhere cultivated in the N. W. P. and Oudh, but very sparingly to the east of Allahabad, (*panicum-spicatum, Roxb.; holcus spicatus, Linn*).

BÁJRÍ, *s.* a smaller species of millet than *bájrá* which ripens a month before it. *Bájrí* also means the stalk of

the *bájrá* used as fodder. It is used as such in both the green and dried state.

BÁK, *s.* an estimate of the produce without measuring the field.

BÁKAND, *s.* the proportion of two-fifths of the crop which is sometimes paid as rent by cultivators to *zamíndárs.* Also known as *pachdo* or *pachdúlí* (i. e. two out of five).

BAKÁR, *s.* amount fixed by the appraiser (see *bák*).

BAKÁRÁ, *s.* intelligence forwarded by word of mouth, as when a *sarbaráh* goes to arrange bearers for a *ḍák.*

BAḲÁYA, *s.* old balances of revenue or rent; arrears.

BAKEL, *s.* twine made from the root of the *ḍhák* tree (used chiefly in the eastern provinces not in the N. W. P.).

BAKHÁ, *s.* grass kept for pasturage (Rohilkhanḍ).

BAKHÁR, *bákhar* or *bakhárí, s.* a granary or store house; an enclosure; dwellings contained within an enclosure; (in Delhi, cattle sheds).

BÁKHAR or *bakhár, s.* a kind of plough, or rather bullock hoe in use in Bundelcund, Ságar and Malwa.

BAKHRÁ, *s.* a share.

BAKHRÍ, *s.* a granary or store house, also a cottage.

BAḲHSHIÁT, *s.* name of a former *pargana* of the Jounpore *Sarkár*, mentioned in Regulation II. of 1795.

BAḲHSHISH, *s.* reward, gift, donation; —*náma* or *baḳhsh náma,* deed of gift.

BÁḲÍ, *s.* balance, arrear, remainder; —*át,* balances, —*dár,* one against whom there is a balance, a revenue defaulter; —*farzí,* a nominal balance; —*lagán,* arrear of rent; —*parṇá,* the falling due of an arrear.

BAḲḲÁL, *s.* a *banyá* or grain-seller.

BÁḲLÁ, *s.* a bean; pot-herb; the kidney bean (*phaseolus vulgaris*).

BAKOLI', *s.* name of a green caterpillar destructive of rich crops.

BÁKRI', *s.* a cow five months gone with calf. Also, a small buffalo.

BÁL, *s.* an ear of corn.

BÁLÁ, *s.* blight, a grub which eats the young wheat or barley when about six inches high (Benares), a young girl.

BÁLÁDASTI', *s.* illegal collections.

BALÁHAR, *s.* a low caste village servant whose duty it is to carry messages, *ḍáks*, &c., to wait on travellers and to guide them to the next village. They are paid in rent free lands, or in perquisites from the threshing floor.

BÁLÁI'-YÁFT, *s.* perquisites.

BÁLÁ-ḲHÁNA, *s.* an upper story, hence our word balcony.

BÁLBHOG, *s.* taking possession by force of another's right. An early morning offering to *Krishna.*

BALD, *s.* bullocks, horned cattle.

BALDIÁ or *baldeo*, *s.* a cow herd, a bullock driver.

BALDIHÁI', *s.* compensation for pasture ground; often pronounced *bardihái*, see *áng.*

BÁLIG, *s.* adult; —*i basin*, adult by majority; —*bil-alámat*, adult by puberty; *ná* — a minor.

BALKAṬ, *s.* rent taken in advance (L. Doáb, Bundelcund and Benares). Also the cutting of ears of corn without going through the usual process of reaping (called in Benares *kaṭái*). *Balkaṭi*, an old *Muhammadan* tax, demanded on commencement of reaping.

BALKI, *ad.* yea, on the contrary.

BALSUNDAR, *s.* mixed or sandy soil; name of an inferior kind of soil in Azimgaṛh and Jounpore.

BALUÁ, *s.* sandy; light sandy soil, also called *bhúṛ.*

BÁLÚBURD, *s.* a term applied to a tract of land left covered with a deposit of sand after an inundation; an item of remission of revenue on this account.

BALWA, *s.* riot; rebellion. Unlawful assembly.

BAMHNÍ, *s.* light red soil (E. Oudh).

BAMIḲDÁR, *ad.* to the extent of.

BAMÍṬHÁ, *s.* a term applied to ant hills in the L. Doáb (called *bámbhí* in the N. W. P. and *bithuk*, in E. Oudh).

BAMÚJIB, *ad.* by reason of, on account of, according to, comformably to, by virtue of, in pursuance of, as per.

BAMUḲÁBILA, *ad.* against, face to face.

BANAFSIHÍ, *ad. ipso facto*, by the fact itself.

BANÁM, *prep.* versus, against.

BANAZAR, *ad.* with reference to, in advertence to, adverting to.

BANBAṬṬÁ, *s.* rope makers who twist ropes and string for bedstead.

BANBHÁṈṬÁ, *s.* the wild egg plant (*Solanum Melongena*).

BANCHARÍ, *s.* also called *baro*, a high *jangal* grass, the leaves of which are much like the *juár*. Wild elephants are very fond of it.

BANDÁ, *s.* a grain magazine above ground (Ságar).

BANDA-SEWAK, *s.* a bondsman who agrees to serve his creditor till his debt is paid off. See *Saṇwak.*

BANDBEHRÍ, *s.* statement of the amount of each money instalment or share of a village.

BÁNDH, *s.* an embankment; a mortgage.

BANDHÁN, *s.* raised earthen embankments for flooding lands, also called *bandhiá* (see *bandhwás*), also a pension.

BANDHÁN or *bandhúr*, *s.* purchase of grain in advance of the harvest, (Ságar).

BAND-HISÁB, *s.* an abstract account.

BANDHWÁS, *s.* land embanked all round or in such manner as to retain the water. It is also generally applied to level ground; uneven ground being called *tagar*, and when surrounded by embankments *tagar bandhiá*, (Jabbalpore).

BANDLÍ, *s.* a species of Rohilkhanḍ rice called *raimuniá* and *tilok chandan.* See *dhán.*

BANDOBAST, *s.* settlement; the process by which government fixes its land-revenue and records existing rights and possession in land; —*i chandroza* or *sarsarí*, a temporary or summary settlement; —*i istamrárí*, a permanent settlement.

BANDPHANṬAH, *s.* a paper like the *band-behrí* which shows the liabilities of each sharer of a village.

BANDRÍ, *s.* a grass which is found in fields of rice and *kodo.* It grows to the height of about two feet and has an ear, but produces no grain. It is used as fodder for cattle.

BANDTÁL, *s.* damming a water course for the purpose of irrigation.

BANGÁ, *s.* the white kind of *sarson* (*sinapis dichotoma Roxb.*) It is also applied locally to well water slightly brakish, (C. Doáb).

BÁNGÁ, *s.* raw-cotton.

BANGALIÁ, *s.* a species of rice cultivated in the eastern part of these provinces.

BÁNGAR, *s.* high ground or up lands; name of a silicious soil dependent on irrigation.

BÁNGARMAUÁ, *s.* the inhabitants of Bángarmau, a *pargana* in Unáo, are so given to display beyond their means, that they have given rise to the following lines. *Bángarmauá aur Lakhnauá, Baiṭhe chádar bichháe, Je kare pagṛí*

men nau man tillá, kandá binat jiá jáe, (the men of Bángarmau and Lucknow seat themselves on spread carpets, and one with nine gold stripes in his turban will make his livelihood by picking up cowdung.

BANGAUTHÁ, *s.* cowdung found in the forests. See *bankandá.*

BANGKÁ, *s.* an aquatic beetle which eats rice plants. It is said to manufacture something like a boat from leaves, and to paddle itself along from plant to plant. It is harmless when the water is let out from the field. It is also called *katuá* (Benares).

BANGKATAIYÁ, *s.* see *bhatkataiyá* and *jawásá.*

BANGKÍ, *s.* a species of rice cultivated in Benares, see *dhán.*

BÁNH, *s.* the forearm, a guarantee, security, pledge: a system under which the superior Military officers attached to a *Názim's* camp, used to pledge their honor for the safety of any important landowner, who took up his quarters in their lines, while his periodical revenue arrangements were being negotiated with the *Názim.* As a rule these pledges were honorably respected by all parties. The Military officer in the end was no loser by the transaction, as he usually received a percentage on the money value of the arrangement made.

BÁNÍ, *s.* name of a yellow earth with which potters sometimes ornament their vessels. In parts of Rohilkhand and Oudh it is called *kapsa.*

BANIHÁR, *s.* a ploughman or laborer, whose services are paid in *banní* or in kind (Benares).

BANJAR, *s.* waste or newly broken up land.

BÁNJH, *a.* barren; also sometimes used for *banjar.*

BANJIN, *s.* lands close by the village. Also, the name of a weed about three feet high, which springs up with *kha-*

ríf crops, and is much sought after by *faqírs* who practise alchymy.

BÁNK, *s.* a bend in a river.

BÁNKÁ, *s.* a knife used for splitting bamboos.

BANKANḌÁ, *s.* cowdung found in a *jangal* or forest and dried for fuel, also called *bangauṭhá*, *arni-kanḍá*, and (in Delhi) *rana-gosa*. That collected at home is called *uplá* or *gobar.*

BANKAR, *s.* spontaneous produce of *jangal* or forest land, such as gums, brush-wood, honey, &c., also, revenue from woods and forests.

BANKAS, *s.* a grass used in making ropes.

BANKAṬṬÍ, *s.* the right obtained by clearing *jangal* and bringing it into cultivation.

BANKHARÁ, *s.* lands on which cotton has grown during the past season (C. Doáb). Also, called *baraundha* (Rohilkhanḍ and U. Doáb) and *múdí* (Delhi).

BANNÍ, *s.* a portion of grain given to a laborer for his services (Benares).

BANOTSARG, *s.* the ceremony of marrying a newly planted orchard to the neighbouring well. Without this it would be held improper to partake of the fruit, cf. *brikhotsarg*, *jalotsarg.*

BANS, *s.* lineage, race, family.

BANSÁ, *s.* a grass which grows in fields of rice and *urd.* It is given as fodder to cattle.

BÁNSÁ, *s.* the channel through which the seed descends in a drilling machine. In the N. W., it is generally fixed to the ordinary plough. In Delhi it is called *orna.* In Benares the entire drilling machine (called *tar*) is a separate instrument, and not attached to the plough. The mouth into which the seed is cast is called *daura* or *mala* in the east, and *weira* in the west, see *haltaddi.*

BANSI', *s.* a kind of wheat with blackish ears (Hoshangábád).

BA'NSURI', *s.* a weed found in parts of the Doáb near the Jumna, which is very injurious, and most difficult to eradicate from arable land.

BA'NṬ, *s.* a weight or measure.

BA'NṬNA', *v.* to divide.

BA'OLI', *s.* a large well ordinarily with steps leading down to the water.

BA'ONI', *s.* seed time (Rohilkhanḍ, and Doáb), also called *báwag* (Benares) or *berá* (Delhi).

BAPANS, *s.* father's share (Benares and E. Oudh). *Bapautí* is more usual in N. W. and Bundelcund.

BAṚ, *s.* the Indian fig, or banian tree (*ficus Indica*) also called *bargat.*

BA'Ṛ, *s.* a fence, hedge, margin.

BA'R, *s.* onus, burden; —*bardár*, porter, carrier; —*bardárí*, carriage hire, cost of conveyance; —*i sabút*, *onus probandi*, burden of proof.

BA'RA' or *bár*, *s.* perquisite of the *Ahír* in milk, generally the milk of every eighth day (Rohilkhanḍ).

BA'ṚA', *s.* land surrounding the village homestead, also called *goind* (U. Doáb). The circle beyond the *báṛá* is called *munda*, *majholá* or *aglá* and the outer circle is called *jangal.*

BAṚA'BHA'O, *s.* a kind of appraisement (literally, a high price). The term is used in distinction to the *akhtíj ká bháo*, in which when money is borrowed by a cultivator, he agrees to repay it in corn, with the *úp*, or interest, at the price prevailing on the day of *akhtíj* (q. v.). The grain merchant can scarcely ever lose under this engagement, as in consequence of the season of the year, the average necessarily ranges high. In borrowing money on *baṛábháo*, the cultivator agrees to repay it with interest at the highest rate of the whole season. Suppose a man at the

beginning of the season, when wheat is selling at 20 *sers* the rupee, borrows 10 rupees, on *baṛábháo*, at the rate of 5 *sers úp*, and supposing corn subsequently at any time during the season to range up to 25 *sers*, he will have to pay 1¼ *mans* as interest, added to 6¼ *mans* principal, in all 7½ *mans* having borrowed only a few months previous what was equal to 5 *mans*.

BÁRÁHI', *s.* land.

BARÁHI'. *s.* a small species of sugar cane (Ságar, L. Doáb, and Bundelcund).

BÁRAMBA, *s.* (literally fruit of mangoes), revenue derived from the lease of mango-groves.

BÁRÁNI', *s.* unirrigated land, land dependant on the seasons. Also a coat or cloak for keeping off rain (generally corrupted by European's into 'brandy').

BARÁR, *s.* is an indefinite term for taxation, and is connected with the thing taxed, as *halbarár*, plough-tax; an apportionment of *bhaiyáchárá ḳists* according to the agreement of the village community. Generally any division; bearing much the same meaning as *báchh*.

BARÁRI', *s.* a share holder paying his portion of the *jamạ* according to the *barár*.

BARAT, *s.* a disease which affects rice crops, a leathern girth or large cable, especially one used for drawing water by a *pur* or large well bag.

BARAUNDHÁ, *s.* see *bankhará*.

BARÁWARD, *s.* an estimate; calculating; casting up; —*tanḳháh*, pay abstract.

BARBAN, *s.* a north wind. See *ḍanḍwárá*.

BARBAS, *s.* strength, vigour; bravery.

BARBAṢTI', *s.* in *shankalap* and *birt* tenures, the annual revenue for his holding paid by the *shankalapdár* or *birtiá*

to his superior. Also, the balance of profit made over (after deducting his interest) by the mortgagee or *biswídár* to the mortgagor (E. Oudh).

BÁRBAṬÁÍ, *s.* division of the crops by sheaves or shocks, before the corn is trodden out, in Rohilkhanḍ called *bojh-baṭáí.*

BARDA (or *bardí*), *s.* light stony soil (Ságar).

BARDAIHÍ, *s.* compensation for pasturage in kind.

BAREHTÁ, *s.* land of the third quality; also a plot of ground on which sugar-cane has been lately grown (Ságar) see also *bhaṭkaṭaiyá.*

BAREJ or *barejá*, *s.* a betel garden.

BARGAN, *s.* partition, a share (Hoshangábád).

BARGAT, *s.* see *baṛ.*

BARHÁ, *s.* a water-course for irrigation. A field in which cows are fed, a rope or string, especially one by which a harrow is drawn, or one thrown over a cart to keep the load from falling. In parts of the C. and U. Doáb it is applied to the land of a township which is farthest from the homestead, while *báṛá* is that nearest to the village, and *manjhá* between both.

BAṚHÁWAN, *s.* a round cake of cowdung placed on the top of a heap of corn to prevent the effects of an evil eye, and to make the corn increase (*baṛhe*). The word is used chiefly to the east of Allahabad, *chauk* and *chha-túr* being used to the westward. The following is a well known satirical couplet in ridicule of the practice: *Jag bauráhá trishná bibas bhút púj bhau len*; *Baṛhe na baṛhe baṛháwan jin kisán rach den,* (the world is mad, and for the sake of avarice will worship devils, and will still put on the *baṛháwan*, whether increase result from it or not).

BÁṚHÍ, *s.* interest paid in kind upon seed grain.

BAṚHÍ, *s.* profits (a corruption of *baṛhoṭrí*).

BAṚHIÁ, *s.* name of a sugar mill-stone, extracted from the Chunár quarries. Name of a species of pulse (E. Oudh). A grain measure of one *ser*, and in some places of 1¼ *sers* (Ságar).

BAṚHNÁ, *s.* the throwing in a few more *bígahs* into the holding of a cultivator, without raising his rent, when he complained of the rent being too high.

BAṚHOTRÍ, *s.* see *baṛhí*.

BÁṚÍ, *s.* a plot for sugar-cane or other garden produce. an enclosed piece of ground, a kitchen garden: also cotton.

BARÍ, *a.* acquitted, free.

BÁRISH or *barsát*, *s.* rain, the rainy season. The following couplet sets fourth the objects that are cheerfully or sorrowfully affected as the case may be, by the periodical rains. *Megh, Mední, Bhains, Kisán; Mor, Papíhá, Ghoṛá Dhán; báṛhe Machh, Latá lapṭán; Das annand jo barse pán; Chherí, Chhípí, Únṭ, Kumhár; Ák, Jawásá, Gáṛíwán; Beswá, Bandar Báni, Das malín jo barse pání.* The cheerful ones are, frogs, the soil, buffaloes, the agriculturist, the peacock, all birds, horses, rice, fish and creepers. The cheerless ones are goats, cloth-stampers, camels, potters, *Ák* (the *madár* or *asclepias gigantea*), *Jawásá* (*Hedysarum alhagi*), carters, prostitutes, monkeys and corn-dealers.

BÁRIZ, *s.* the page of an account book is divided into two equal parts called *zillah*; each *ziliah* is divided into two *rakánas*. The right hand *zillah* is called the *hasho*. The first right hand quarter (some say half) of the left *zillah*, is appropriated to the *báriz*, and the remaining portion is called the *iráda*. The *báriz* contains the sum finally brought to account, after the necessary deductions have been made from the gross amount in the *iráda* and *hasho*.

BARKANDÁZ, *s.* a door keeper, watchman, guard, or escort.

BARKHÁST-KARNÁ, *v.* to dismiss or remove from office, to close the proceedings of the court for the day.

BARKHILÁF, *prep.* at variance, on the contrary, opposed, against.

BARKHURDÁR, *s.* happy; male children are so called.

BARKUIYÁN, *s.* a *kachchá* well, i. e. one without a cylinder of masonry (E. Oudh).

BARMHOTAR, *s.* a free grant given to *Bráhmans* for religious purposes.

BARMHPÚJÁ, *s.* land given to *Hindú* priests resumable at will.

BARO, *s.* name of a high *jangal* grass, (see *banchari*).

BARONKHÁ, *s.* a kind of sugar-cane with long thin joints.

BARPÁ-KARNÁ, *v.* to excite.

BARRÁ, *s.* a rope; especially that pulled on 14th of *Kuár Sudí*, which day is known as *báṇṭá chaudas.* The rope which is made of the grass called *makra*, is thicker than a man's arm, and that village party in whose quarter the rope is broken or by whom the rope is pulled out of the hands, of their antagonists, remain the champious during the ensuing year, and retain possession of the rope. The practice obtains chiefly in the east of the N. W. P., being unknown even by name, in the West.

BARRAD, *s.* a stony soil.

BARRÍ FAUJ, *s.* the army, while *bahrí fauj* is the navy.

BARROH, *s.* a name given to the uplands in *pargana Jánibrást*, i. e. the right bank of the Jumna, *zillah* Etawah.

BARSÁNÁ, *v.* to winnow grain, literally to cause to rain.

BARSODIÁ or *barsáliá*, *s.* a servant engaged in cultivation who contracts for one year's service.

BARTARÁI, *s.* a *zamíndárí* due, a tax leived on *baniá's* weights.

BARTUSH, *s.* land sown with sugar-cane after a rice crop (Rohilkhaṇḍ).

BARWAEK, *s.* a class of hereditary *chaukídárs* introduced into the s. e. extremity of the Bhabar (*q. v.*) for the purpose of guarding and patrolling that inhospitable region. Nearer the hills in the same direction we have the Jútial who have been introduced into that tract for the same purpose.

BASAUR, *s.* see *baswárí.*

BASEṆḌ, *s.* an edible root found in *jhíls.* In Rohilkhaṇḍ the word means a *k̤hák-rob* or sweeper.

BASGIT, *s.* homestead, site of a village, residence, also called *ábádí.*

BASÍKAT, *a.* inhabited.

BASÍT, *s.* the head manager of a village, the same as *mahtoṉ*, *mahetyá* or *muḳaddam.*

BÁSMATÍ, *s.* a kind of *dhán* grown in E. Oudh. The word is to be found in the following couplet. *Básmatí dhán jo gáṛá; Baṛá ádmí jo parmit chhárá; Únch ke bair ních ke kháe; ye cháron̤ gae ḍhol bajáe.* It is neither usual to bury *básmatí*, nor for gentlemen to break their word, nor to quarrel with superiors, nor to eat with inferiors; those who do so denounce themselves by beat of drum.

BASTA, *s.* a cloth in which papers are bound up. A bundle of papers.

BASTOBAND, *s.* an agreement, settlement. The same as *bandobast.*

BASÚLÁ, *s.* an adze; *basúlí*; a small cutting instrument.

BASWÁRÍ (or *basaur*), *s.* a bamboo grove or clump.

BAṬ, *s.* a partition, division.

BAṬÁÍ, *s.* any share into which the crops may be divided on the *Metayer* system. The landlord's share may vary from one half to one sixth. There are two methods, (1) *baṭái kankút*, or division by appraisement; in this an estimate of the crop is made, and then the share of grain (or more rarely its equivalent in money) is handed over; (2) *baṭái khaliáni* or actual division on the threshing floor. Grain rents are a sure indication of agricultural backwardness, and as population increases commutation to money rents rapidly follows. Division in Oudh takes place in the following proportions: (1) *ádhí* or *nisfí*, half to the landlord and half to the tenant; (2) *tihái* or *tíkar* one third to the landlord and two to the tenant; (3) *chauthí*, *chaubara* or *chaukar*, one fourth to the landlord, and three to the tenant; (4) *panchara* or *panchkúr*, one fifth to the landlord, and four to the tenant; (5) *chahara* or *chhakar*, one sixth to the landlord, and five to the tenant. The last two proportions are exceedingly rare, and are confined to miserable land or to tracts subject to depredations from animals. *Baṭái noasía* gives $\frac{9}{16}$ to the landlord and $\frac{7}{16}$ to the tenant, see *hariyánw*. The *baṭái* is thus made. In *baṭái kankút*, the appraiser (*kuniah*), the *paṭwárí* and the tenant proceed to the ripe field, and together make an estimate of the probable produce per *bígah*. The *paṭwárí* then paces the field and calculates its area, the total produce, and the share of each party. If the tenant is satisfied with the result it only remains for him to hand over the landlord's share, when harvested and threshed; or the equivalent in money. With the stalks the landlord has nothing to do beyond getting a basket (*khánchí*) of *bhúsá* in *rabí* crops, and a head-load (*bojh*) of fodder in the *kharíf*. Should the tenant not be satisfied, a watcher (*shahna*) is appointed, and the division

is transferred to the harvest floor. In *baṭái khaliání* the grain is cleaned and heaped up ready for weighing. Then the watcher, the *paṭwárí*, the village weighman (*taulá*) and the tenant assemble. The last then takes from the heap (*rás*,) the perquisites (*anjalí*,) of the village servants, who are known as *parjá*, which usually consist of as much grain as can be lifted at a time in the hollow of both hands joined, for each or some of the following: (1) the *holí* burner or *dehwal*, or domestic priest, *prohit*; (2) the astrologer or *panḍit*; (3) the *bháṭ* or family historian; (4) the *faqír* or mendicant; (5) the *lohár* or blacksmith; (6) the *baṛhaí* or carpenter; (7) the *náú* or barber; (8) the *dhobí* or washerman; (9) and lastly a double share for the tenant's own house, towards annual village ceremonies. The rest of the heap is then weighed out at 45 *sers* (sometimes more) to the *man*, to allow for loss by drying, but the poor grain at the bottom of the heap (*agwár* or *tarwáh*) and the light heads and sweepings of grain (*katrah*), are separately heaped up and are left to the tenant. From the weighed heap the landlord's share is next taken, then the costs (*kharcha*), and lastly the weighman's dues (*tauláí*), usually the grain in the scales, say 10 *sers*, plus ¼ of a *ser* per *man*. What is left belongs to the *asámí*. The costs (*kharcha*) just mentioned are, in (1) *baṭái kankút*, (*a*) the *paṭwárí*, half a *ser* per *man*; (*b*) the *chaukídár*, the same; (*c*) village cesses (roads, &c.), the same; total 1½ *sers* per *man*; (2) in *baṭái khaliání*, as in *baṭái kankút*, with the addition of a *ser* for the watcher, making 2½ *sers* per *man*. When the *baṭái* is *ádhí* or *nisfí* the division results somewhat thus:—Through the landlord 51¾ per cent, (his rent 46 per cent, village costs 5¾); through the tenant 48¼ per cent, (his share, including sweepings, 44 per cent, village weigh-

man and perquisites, not all of which he need necessarily give, 4½ per cent).

High caste cultivators are generally allowed a reduction of 15 per cent, on account of the ploughman, or else the *baṭái* is made on the next lower scale. In the Trans-Gográ districts the *tirkuṭ* distribution usually implies right or favor. In W. Oudh the *tirkuṭ* is by far the most common distribution. It is after the *ádhí* proportion has been reached that money rents are resorted to; when this happens custom of course ends, and rents cease to be regulated with any direct reference to a share in the produce. Mr. Harington mentions that in Dariábád one-tenth from the whole produce is allowed in *kankút* in favor of the cultivator, as *charwa*, and one-twentieth from the cultivator's half in favor of the landlord, as *ḳharcha*. The two items are therefore equal. In Faizábád *charwa* is used in the sense in which *kúr* (q. v.) is used in Dariábád.

Mr. Prinsep gives the following account of *baṭái kankút* in the Panjáb:—The produce of 10 fields is say 120 *mans*, the appraisement called *nazarandází* or *kachcha kun* would be fixed at 100 *mans*. From this a deduction called *choṭ sewaí* is allowed, and on the remainder (*pakká kun*), the Govt. share is taken either ½, ⅖, ⅓ or ¼ as the case may be:—

Gross produce say, ...	*mds.*	120	0
Kachcha kun, ...	„	100	0
Deduct *sewaí*, usually 20 per cent for agricultural expenses, ...	„	20	0
Balance *pakká kun*, ...	„	80	0
Deduct *choṭ*, @ 5 per cent, ...	„	5	0
Net produce,......................	„	75	0
Of this the Govt. share being usually ½ is,	„	37	20

Add *lambardárí* and for proprietor's *biswí*, being a rent charge of 4 *topá* per *man* on the 75 *mans* net produce,.... *mds.* 4 30

Add also *ḳharch tahsíl* @ 1 *topá* per *man* on the Govt. share of *man*, ...37-20, „ 2 15

Total taken from the cultivator,...... „ 44 25

Leaving to the cultivator, including cost of cultivation,............... „ 55 15

In other words the proportion comes out thus:—Cultivator's share, *man* 55-15; proprietor's share, *man* 7-5; Govt. share, *man* 37-20, equal to $\frac{1}{2}$ the net or $\frac{1}{3}$ of the gross produce. The proportion enjoined by existing rules is that Govt. should not demand more than $\frac{2}{3}$ of what may be expected to be the net produce, but this has been altered in the N. W. P. to half. Taking the same figures the account may be shown thus:—

Gross produce,.................... *mds.* 120 0

Deduct expenses,............ *mds.* 20 0

Choṭ, ... „ 5 0

Proprietor's charge for rent,.... „ 7 5

Cost of bullocks and farm servants, „ 30 0

Total, —— 62 5

Balance as net produce, ... *mds.* 57 35

Deduct Govt. demand, not to exceed $\frac{1}{2}$ or $\frac{1}{4}$ of gross produce, ... „ 28 37

BATAR, *s.* land in a state fit for the plough (Ságar).

BA-TAUR, *ad.* after the mode, in the manner of, as.

BAṬENTH, *s.* proprietor, or holder of a share (C. Doáb). Also called *baṭaniyá*.

BAṬES or *baṭea*, *s.* a passage, a pathway.

BAṬHÁN, *s.* pasture ground (E. Oudh).

BATHIYÁ, *s.* see *bitaurá*.

BATHUÁ, *s.* a herb which springs up with *rabí* crops and in the neighbourhood of water. It is sometimes cooked as a potherb by the poorer classes (*chenopodium album*).

BÁTIL-KARNÁ, *v.* to cancel, falsify, nullify, vitiate.

BÁTIN, *s.* a tract of land in Etawah lying between the river Jumna and the Ghár.

BATNAN-BAD-BATNAN, *ad.* generation after generation—words frequently inserted in grants, after the corresponding expression of *naslan-bad-naslan*, to signify that the tenure is heritable by lineal descendants in the male line. Under the present interpretation of the resumption laws the expression is construed to convey the right of perpetuity, without this restriction.

BAṬOLAN or *baṭoran*, *s.* gathering or collecting grain in one place at harvest time.

BAṬṬÁ, *s.* difference of exchange; anything extra; an extra allowance; discount on uncurrent or short weight coins.

BATÚRÍ, *s.* a name given in Benares to *chaní* or the small kind of *chaná* (q. v.).

BAṬWÁR, *s.* a customs or police officer stationed on a road. A tax gatherer who collects taxes in kind.

BAṬWÁRÁ, *s.* partition, division. Technically the process by which an estate held by joint proprietors may in a greater or less degree be separated into various holdings or properties. Any registered joint proprietor may on application have his share of the common property made into a distinct estate, holding direct from Govt. under the process called —*ḳánúní* or *mukammil*, thereby finally severing the joint responsibility. But communities often adopt private and incomplete partitions for individual convenience, under which the general responsibility is in no wise affected. Such partitions are known

as *taksím pattídárí*, *taksím nátamám*, &c. The powers under Reg. VII of 1822 of Settlement officers and Revenue officers specially empowered to carry out imperfect partitions, have not been repealed by Act XIX of 1863. It is these imperfect partitions, by which the estate assumes the form of a *pattídárí mahál*, rather than complete partitions which ought to be encouraged. The reuniting of estates which were formerly parts of the same estate (a most desirable object), may be accomplished under § 48-'9 of Act XIX of 1863. Lands held in common by two or more separate *mahál*s should as laid down by Mr. Thomason, be invariably divided at settlement.

BAU, *s.* the *samíndár's* perquisite or fee whenever a daughter of any cultivator in his village is married. Also called *múrasa* and *mandwach*.

BAUCHHÁR, *s.* wind and driving rain.

BAWÁDÁ, *s.* a herb somewhat like turmeric. It springs up in the rains and is sometimes sown, as it is considered a specific in rheumatism.

BÁWAG, *s.* seed-time (E. Oudh). See *báoní*.

BÁWAJÚD, *ad.* notwithstanding.

BÁWAR, *s.* credit, faith, belief, confidence.

BAWERÁ, *s.* sowing. See *boárá* and *boáí*.

BAYÁ, *s.* a person appointed in *bázárs* to measure grain. The word is principally used in the L. Doáb and Rohilkhand.

BAYÁÍ, *s.* weighman's perquisite.

BÁZÁBITA, *a.* regular, according to rule. *Bezábita* is just the reverse.

BÁZDAWÁ, *s.* withdrawal of a suit by the plaintiff; *báz-náma*, a deed of relinquishment; *báz-purs*, investigation; *báz-yáft*, resumption, resuming lands and re-allotting the *jama*.

BÁZÍ, *s.* wager.

BÁZÍ ZAMÍN DAFTAR, *s.* a former office established in 1782 before the Regulations, for the purpose of enquiring into improper alienation of lands.

BEASL, *a.* groundless, frivolous, unfounded.

BEB or *bábar*, *s.* a grass from which is made a twine much used for native beds. It is also used for thatching.

BEBÁḲ, *a.* without arrears, paid up in full.

BECHIRÁG, *a.* without a lamp: (a village) ruined beyond hope and without habitations.

BED, *s.* the act of calving; also called *byán.*

BEDAḲHLÍ, *s.* ejectment, dispossession, ouster.

BEGÁR or *begárí*, *s.* a person forced to work and carry burdens; under native rule he got no pay. Now though he gets pay, yet if he is ordered to work by any public official, he is still generally called *begár.*

BEGUNÁH, *a.* innocent, guiltless.

BEHNAUR or *behan*, *s.* a nursery for rice plants (E. Oudh and Benares). *Panír* is more commonly used in the N. W. and *jayí* in Bundelkhanḍ. In Delhi *píod* is used for a nursery of any plant, in Oudh, *saḳhíra.*

BEHRÁ, *s.* grass kept for pasturage (Rohilkhanḍ).

BEHRÍ, *s.* a subscription; an assessment on a share. Instalments paid by under tenants to the landlord. Distribution of an aggregate sum on several individuals. A monthly collection according to their respective circumstances. Term given to a division of a *bhaiyáchárá* estate. The share or interest of one of the brotherhood in an estate. *Behrídár*, the holder of a *behrí* or share.

BEJÁ, *a.* improper, out of place, unreasonable; —*ḳurḳí* illegal distraint or attachment; *mudáḳhalat bejá*, criminal trespass.

BEJHARÁ, *s.* a mixed crop, generally of gram and barley.

BEJWÁR, *s.* a perquisite of the lower classes consisting of a portion of seedcorn, which is brought away each day from the field (Rohilkhand). It is called *bijáí* in Delhi.

BEKAS, *s.* a kind of grass growing in low ground, which resembles the *dúb*, but its leaves and stem are larger. It is good fodder for horned cattle, but is reckoned injurious to horses. It grows throughout the N. W. P.; also helpless destitute.

BEL, *s.* the spot in which the receiving pans are placed when sugar is manufactured. In most places the pans are three *kurah*, *chasní* and *phúlká*, of which the first is the biggest and the second (which is placed between the other two) the smallest. In Delhi *bojh* sometimes takes the place of the *kurah*, and *kurahí* of the *chasní*, the *phúlká* being frequently omitted especially of late years. *Dág-bel* is applied to a line marked out on a road or garden indicating the direction of any proposed work. *Bel* is also the name of the thorny quince (*Egle marmelos*), and the single Arabian jasmine (*Jasminum Zambac*). Also a creeper, a tendril, a pole for directing a boat; a spade or hoe.

BELAK, *s.* a small mattock (q. v. *bel*, *belchak*).

BELBÚṬÁ, *s.* a bush, shrub or creeper; flowers (on cloth).

BELCHAK or *belcha*, *s.* a small hoe or spade. Diminutive of *bel.*

BELDÁR, *s.* one who uses a *bel*, a laborer. They are mostly of different inferior tribes, *Káchhís*, *Kurmís*, *Chamárs* &c. *Dhángars* belong to this class, as do *Baids*, although the latter mostly confine themselves to stone-cutting and mat making.

BELKÍ, *s.* a cattle grazier (Baitool).

BEMAUḲA, *a.* out of place, unreasonable.

BENAUDHÁ or *Benáwat*, *s.* the name of a tract of country

which includes the western part of Jounpúr, Azimgaṛh and Benares, and the southern part of Oudh. Indeed some authorities make it extend from Baiswára to Bijaipúr and from Gorakhpúr to Bhojpúr. The common saying is that it consisted of 52 *parganas* governed by 12 *rájás*, who comprised one *panth*, and were considered to have common interests. These were (1) the Gaṛhwár of Bijaipúr, (2) the Ḳhánzáda Bachhgotí, (3) Bais of Baiswára, (4) Surnet of Gorakhpúr, (5) Hyobans of Hurdí, (6) Ujjainí of Dumráon, (7) Rájkumár of Teorí Bhagwánpúr, (8) Chandel of Agorí, (9) Kulhans of Sarwár, (10) Gautam of Nagra, (11) Hindú Bachhgotí of Kúṛwáṛ, (12) Bisen of Majhaulí.

BENGAT, *s.* seed; seed lent to an indigent *raiyat* for sowing, who is to repay the same at harvest time with such additional quantity as may be agreed on (Benares).

BENṬ, *s.* the handle of an axe, hoe or similar implement (generally pronounced *bíṭa* in Rohilkhanḍ, and *binta* in Delhi). A cane. The infliction of stripes.

BEOHÁR, *s.* money lending or traffic of any kind, a calling, a trade. In Jabbalpúr the name is applied to a *Sadar Ḳánúngo.*

BER, *s.* the native plum, (the *zizyphus jujuba*), see *jharberí. Berána,* a grove of *ber* trees.

BERÁ, *s.* see *báoní.*

BEṚHÁ, *s.* a paling.

BEṚHNÁ, *v.* to enclose with a fence, to surround. Also (in the Doáb, Bundelkhanḍ and Rohilkhanḍ) to drive off cattle by force (which in Delhi is called *khed ke le jáná*).

BEṚÍ, *s.* irons fastened to the legs of either bipeds or quadrupeds; fetters. Also the basket used to raise water for irrigation. It is generally made of bamboo, in the

east and of leather in the west. It is suspended by four ropes and swung by two men. The word is used in the Doáb and Rohilkhaṇd, as are also *leharí*, *chhapa* and *boká*. In Benares and E. Oudh the word *daurí* is used and sometimes *boká*; in Delhi *dal* and in Bundelkhaṇd *duliá*, and *duglá*, see under these words.

BERIZ, *s.* the gross *jamạ* of a district.

BESAN, *s.* the flour of pulse, especially of *chaná* or the chick pea. It is eaten, and is besides used as we use soap.

BESAR, *s.* a small nose-ring; a kind of soil.

BESHI', *s.* increase; surplus; —*jamạ*, increase of revenue or assessment; —*lagán*, enhancement of rent.

BESWA', *s.* a prostitute,—one of the ten things on which no reliance whatever can be placed, thus:—*Beswá, bandar, agin, jal, kúṭí, kaṭak, kalár; ye dason nahin ápne, súji, suá, sunár*; (a prostitute, a monkey, fire, water, a babbler, an army, a spirit-dealer, a tailor, a parrot and a gold-smith). From this it is obvious that a tailor is, as prone to cabbage in the East as in the West.

BEṬH, *s.* sandy unproductive soil (Rohilkhaṇd).

BEYA'R, *s.* nurseries from whence transplantings are made.

BEZA'BITA, *a.* illegal, irregular, informal.

BHA'BAR, *s.* the name of a light black soil in Baitool. Name of a forest tract under the Sewalik Hills. It varies in breadth from 10 to 20 miles and the slope of the ground varies from 17 to 30 feet per mile diminishing rapidly after the first few miles. Cultivation is confined to the vicinity of the rivers issuing from the Hills, but the soil in many parts is good, and consists of a rich black mould at the extreme verges of the tract, north and south. There are also occasional patches free from trees but covered with high grass, and many spots afford good pasturage. With these exceptions the *Bhábar* is a dense

forest, but almost destitute of trees valuable for timber; and water is at such a depth below the surface that all attempts to dig wells have been fruitless.

BHAḌÁ, *s.* a kind of grass which grows in poor soil, attaining the height of a little more than a foot. It makes excellent fodder.

BHADÁHAR, *s.* the cutting of grain when it is only half ripe. There is a common saying: *chaná bhadáhar aur jau kurá; gehún ḍhenká dárá*; (cut your gram half ripe, your barley ripe, your wheat when the ear bends down). The word is confined to Rohilkhanḍ. *Bhadbhadáná* and *húreha* are used in the Doáb, and *ḍhesar* and *gadrá* in other places. These last terms are applied generally to any half ripe fruit.

BHADBHADÁNÁ, *v.* see *bhadáhar.*

BHÁDON, *s.* the fifth solar month. (August and September). The produce of that month is called *bhadaí.*

BHADWÁR, *s.* (in parts of Rohilkhanḍ and the Doáb called *bhadwár paral*) land prepared for sugar-cane. Land ploughed during the *kharíf* and allowed to lie fallow till cotton is sown. Land ploughed from *Asáṛh* to *Bhádon* for the *rabí* sowing.

BHÁG, *s.* tax, duty, share in kind. Fortune, destiny.

BHAGÁ LE JÁNÁ, *v.* to abduct.

BHÁGNÁ, *v.* to escape from custody, to make off.

BHÁGNAR, *s.* the name given to the rich alluvial lands under the banks of the Jumná (C. Doáb).

BHAIANS, *s.* division of property or interests among brothers; *bhaibánṭ*, a term equivalent to *bhaiyáchárá* (q. v.); *bhaibaṭ* or *bhaiwád, bháíhissí* or *bhaípansí*, the shares of a brotherhood, especially in village lands; *bhaiwád*, also means to pay and receive on the footing of one of the brotherhood.

BHAIYÁCHÁRÁ, *s.* a term applied to villages owned by descendants or supposed descendants from a common ancestor. In such villages the whole of the land is occupied by the proprietary brotherhood, and the revenue assessed by a rate or *báchh* on their holdings; and if there be non-proprietary cultivators, they are not responsible to the general body, but are introduced by some individual sharer, and pay him rent for land on which he pays by *báchh*. In many of these holdings are sub-divisions called *tarafs*, *thoks*, *paṭṭís*, &c., paying a fixed *jamạ* levied by the proprietor of each sub-division. The *báchh* is assessed on ploughs, or on the actual cultivation of each year, or on wells, &c., &c. *Bhaiyáchárá* and *bhaibánṭ* are synonyms, and *paṭṭídárí* is almost the same. The tenure is called complete if all the land is held in severalty, incomplete if only part be so held and the rest held in common.

BHÁLIÁ. *s.* ploughman's wages in kind.

BHANBHÁÍ, *s.* a partner in the soil.

BHANG (or *bháng*), *s.* hemp; an intoxicating drug made from the leaves of the *cannabis satuá.* It is made from the large leaves and capsules without the stalks. The best comes from Bahraich and from Dandwarí in Kanauj. It is also called *bijaya.* See *gánjá.*

BHANGELA, *s.* a sack or pannier made from the fibres of the *bhang* plant. It is not so coarse or so strong as the *gon.*

BHANGÍ, *s.* the name given to the low castes occupied in sweeping and other menial domestic services. They extend through the whole of *Hindustán* and are called indifferently *bhangí*, *lálbegí*, *k̤hákrob*, *halálk̤hor* and *mehtar.*

BHANGṚA, *s.* a small creeping herb with minute flowers

which grows in a wet soil (*verbesina prostrata*). There are said to be two species, the white and the black. The white is very common, and much used by native practitioners, the black is unknown, and is much sought after by alchymists.

BHÁNKARÍ, *s.* a *jangal* shrub very abundant in the Delhi territory. It differs in no respect from the *gokhrú*, (q. v.). It is used as a specific in certain complaints, and to attract purchasers its vulgar name is transformed by native druggists to *hasd singhárá.*

BHANṬÁ, *s.* ploughman's wages in kind (Rohilkhanḍ), also called *bhaṭṭa* (Delhi and the Doáb), and *bhát.*

BHÁO, *s.* rate, price, value.

BHÁOLÍ, *s.* distribution of the produce of a harvest between *zamíndár* and *asámí.* Rent paid in kind instead of money.

BHAR, *s.* Sir H. Elliot and other writers consider the *Bhars* as an aboriginal race. The present writer is persuaded that *Bhar* is merely the name by which the general population of northern and eastern Oudh and Benares was known during the prevalence of Bhuddhism and the suppression of caste. There is good reason for believing that the *Bhars* before the Buddhist period were caste-respecting Brahminists, and at the revival of Brahmanism the immense majority of them gradually returned to their former faith. It is difficult on any other theory to account for the fact that a race evidently powerful, numerous and civilised, was not mentioned in the *Puráns,* and then after flourishing during a period coinciding with that of Bhuddhism in Oudh, suddenly and almost entirely disappeared. The position of the present *Bhars,* who are found in the lowest occupations, generally swine tending, would naturally be that to which, after the

restoration of Brahmanism, obstinate heretics would sink. The *Bhars* are said to have reverenced *Mahádeo* and *Debí* as emblematic of the creative and destructive powers. This too would seem a reminiscence of their earlier creed. Such modern names as Bardui, Barrosa, Bahraich, Baralí in all of which places *Bhar* remains still exist, and a hundred others, however much they are now corrupted, the author has been assured, have a *Bhar* origin.

BHAṚAÍ, *s.* a cess formerly levied in Benares of which one-half was given to the *Ámil* for remittance charges, and the other credited to Government.

BHAṚAT, *s.* amount of revenue paid by an individual or party. The word is chiefly used in Delhi and is frequently pronounced *bharit* or *barat.*

BHAṚAUNA, *s.* a load of wood.

BHAṚAUTÍ. *s.* a release in full (Ságar and Benares). See *bharpái.*

BHAṚE, *s.* a *jangal* grass which grows to about nine feet high and is used for thatches and *ṭaṭṭís.* Its canes are called *núnre.*

BHAṚNÁ, *v.* to give property in repayment of a debt.

BHAṚ PÁÍ, *s.* a release iu full (N. W. P.), so called from the words in the receipt, *maiṉ ne kauṛí kauṛí bhar pái.*

BHAṚTÍ, *s.* admission; —*karná,* to recruit, enlist, admit.

BHÁṬ, *s.* advances to ploughmen without interest (Benares and E. Oudh), in Rohilkhanḍ called *bhanṭá.* Also the name of a soil to the north of the Ganges, which retains its humidity for a long time and contains a large quantity of nitre; it is not found west of the little Gunduk Also (L. Doáb and Rohilkhanḍ) uneven ground.

BHÁṬA *s.* alluvial soil.

BHAṬIYÁ, *s.* the poorest kind of land in Ságar and Bun-

delkhanḍ. It is of a reddish color and has *kankaṛ* and stones mixed up with it. It is very shallow in depth and generally exhausted at the end of the third year, after which it requires a fallow of four years to restore it. Only *kodo* and *kuṭkí* and the poorest sort of corn can be raised on it. It is more generally called *bhaṭṭí* and *bhaṭúá* in Bundelkhanḍ.

BHAṬKAṬAIÁ, *s.* (*Solanum Jacquine*). There are two kinds of this herb according to the *tqríf i sharíf*; the white is usually called the *kaṭái*, and the large and red kind the *barehta*. The flower is called *gulkhar*. It may be doubted if this statement is quite correct. There are generally reckoned to be four kinds of *kaṭaiá*, of which the *bhaṭkaṭaiá*, frequently miscalled the camel thorn is one, and the common people who see these weeds growing wild do not acknowledge that there are two kinds of *bhaṭkaṭaiá*. The only *bhaṭkaṭaiá* which they know is much used in veterinary practice, particularly in diseases affecting horned cattle. It is also devoutly believed that if the roots are shown to a man bitten by a snake, he immediately recovers (see *jawásá*).

The other three kinds of *kaṭaiá* are: (1) *bang-kaṭaiá*; this resemblss a common thistle and is not applied to any useful purpose; it is also called *satganasí*, and is found in all parts of the country; (2) *golkaṭaiá*; this is not so erect as the others but spreads more over the surface of the ground; it has purple flowers and produces a round berry; it is frequently used in native prescriptions; (3) *kaṭaiá* proper; this is the largest of the four and is more frequently found in *jangals* than near the abode of man; it is a prickly shrub, growing to the height of ten or twelve feet, and does not at all resemble the other *kaṭaiás'*.

BHAṬOLAR, *s.* lands alloted to *Bháṭs* or bards.

BHAṬṬA, *s.* ploughmen's wages in kind, see *bhanṭá.*

BHAṬṬHI', *s.* a liqour shop, distillery; —*dár*, a person who manufactures and sells spirituous liquors, see also *ábkár.*

BHAṬṬIA'NA, *s.* the name given to a large tract of land between the Hissar district and the Gaora, which is tenanted chiefly by *Bhaṭṭi* Rájpúts.

BHAṬU'A, *s.* see *bhaṭiá.*

BHATULA, *s.* the name given to bread made from the grain of *arhar*, *chaná* and *múng*. It is also called *gankar*. It is notorious for its hardness and is therefore seldom eaten by those who can afford to grow or purchase the better grains.

BHAWAN, *s.* a house, a temple.

BHEJ, *s.* rent, a proportionate share, an instalment. —*barár*, a tenure frequently met with in Rohilkhanḍ in which the shares of the brotherhood are liable to periodical or occasional adjustment, and in which balances of revenue and village expenses occasioned by the fraud or insolvency of a sharer are made good by a rateable contribution from the other sharers. Strangers are often introduced in over-assessed estates on condition of paying the *barár*, but their admission by no means, as is sometimes supposed, forms a necessary incident of the tenure, of which the chief characteristic is the re-adjustment of the *barár*. This tenure is rapidly ceasing to exist, as the value of property increases.

BHELI', *s.* a lump of *guṛ* or unrefined sugar, generally weighing from 4 to 8 *chks.*

BHENṬ, *s.* feudal tribute paid to a *rájá* or local chieftain.

BHI'L, *s.* an aboriginal people in the eastern provinces who

are followers of the chase, eat vermin, and resemble in their peculiarities the *Bhars.*

BHI'M, *s.* a register in which are entered all tenures, their *jama*, and area, with detailed description, name and registered number of the *raiyat.*

BHIS, *s.* (properly *bhasínr*, but corrupted into *bhisenda*, *bhis* and *basend*) the edible root of the lotus.

BHI'T, *s.* an elevation of earth made near a tank for the purpose of planting *pán.* Mounds of a tank. The vestige of an old house.

BHOGBANDHAK, *s.* a mortgage. A debt in which land, trees or animals are pledged to the lender; the produce in corn, fruits, milk, labour, &c., being considered an equivalent for interest. Like *patbandhak* and *dishtbandhak*, (q. v.); these expressions are not much used in the transactions of the common people, except in the L. Doáb and Benares.

BHOGYA'DI', *s.* a mortgage pledge in possession.

BHOR, *s.* dawn of the day, also *subh* or *sabáh.*

BHU'I', *s.* used in the neighbourhood of the Narbadá, to signify a bearer. The Madras boy is a corruption of this. Also to the south of the Narbadá, the head of a Gond village.

BHUINDAGDHA', *s.* gifts at marriages and funerals, before the presentation of which earth is burned.

BHU'M, *s.* the earth; land; *bhumiá*, landlord; proprietor of the soil; descendant of the founder of a village. According to Tod the old inhabitants of *Rájasthán* were so styled.

BHU'MIA'WAT, *s.* a general plundering (Ságar).

BHU'NBHA'I', *s.* a man invited by a proprietor to reside in a village and invested by him with a portion of land, which he is not at liberty to dispose of to others.

BHUṆDARÍ, *s.* a small patch of cultivation. Lands let without rent by *zamíndárs*, either to village servants, such as barbers, bearers, watchmen and the like; or to indigent relations, *faqírs* and friends, who come to sojourn in a village for a season; *baunḍá* is the word generally used in Rohilkhand and the Doáb, but it is also pronounced *bhaunḍarí*, *bhúnḍá* and *bohunḍarí*.

BHUṆDIÁ, *s.* one who cultivates with a borrowed plough or instrument.

BHUṄGAÍ, *s.* name of a tax levied by the *Rájá* of Bijaipúr on part of the forest produce of Tappa Saktesgarh in *zilah* Mirzapúr. Derived from *bhúngá*, a mallet, as *tangai* (another of these taxes) is from *tanga*, an axe.

BHUṄHARÁ, *s.* a subterraneous dwelling.

BHUṚ, *s.* a sandy soil; also called *bhúḍá* or *bhúdhá*, *balluá*, and *balsundar*.

BHUR, *s.* charity, alms and money distributed at marriages.

BHUṚARÍ, *s.* the corn which remains in the ear after treading out (Rohilkhand and Delhi), called *lnaúrí* in Benares and the L. Doáb, and in the U. Doáb, *dobrí*, *pakúrí* and *chiṭṭí*. These words are applied to the *rabí* grains chiefly, as wheat, barley, &c. To *joár*, *múng*, &c., the words *chancharí*, *gúrí*, *kúí*, *karuhí* and *thanthí* are more commonly applied.

BHURJÍ, *s.* grain-parchers.

BHUS or *bhúsá*, *s.* the husk of corn, chaff. *Bhúsí* or *chokar*, bran.

BHUSAURÍ, *bhusanlá* or *bhusehrá*, *s.* the place in a dwelling house for keeping straw, called *obrá* in Delhi.

BHUSRÁ, *s.* an inferior kind of wheat (Ságar).

BHUṬṬÁ or *makáí*, *s.* maize, Indian corn; a large bunch of any thing.

BIÁ, *bíj* or *bisár*, *s.* seed. The following is a detail of seed sown per acre, and the yield in (Govt.) *mans*, of the more ordinary crops in the U. Provinces :—

Names of grain.		Seed per acre.		Yield per acre.	
		m.	*s.*	*m.*	*s.*
1. Wheat,	...	1	23	16	,,
2. Barley,	...	1	10	18	,,
3. Pease,	...	1	,,	10	,,
4. Gram,	...	1	,,	10	,,
5. *Sarson*,	...	,,	$\frac{1}{4}$	1	,,
6. *Kuárí dhán*,	...	1	,, to 45 *s.*	12	,,
7. *Sáṭhí dhán*,	...	1	,, to 45 ,,	12	,,
8. *Jaṛhan*,	...	1	,, to 45 ,,	20	,,
9. Maize (*Makáí*),	...	,,	7½	6	,,
10. *Bájrá*,	...	,,	2¼	7	20
11. *Juár*,	...	,,	7½	7	20
12. *Urd*,	...	,,	7½	6	,,
13. *Mothí*,	...	,,	6	6	,,
14. *Makrá*,	...	,,	2¼	9	,,
15. *Kákun*,	...	,,	2¼	5	,,
16. *Sanae*,	...	1	,,	10	,,
17. *Paṭuá*,	...	,,	½	,,	3
18. Cotton, (*Kapás*),	...	,,	4	4	,,
19. ,, *Radhiá*,	...	,,	4	4	,,
20. ,, *Manwá*,	...	,,	4	4	,,
21. *Jeṭhí dhán*,	...	1	20	16	,,
22. *Sáwán*.	...	from 3 to 4 *s.*		12	,,

BIÁJ, *s.* interest on money. *Biájú* is the capital put out to interest.

BÍÁR, *s.* a seed bed. Also wind, air. The evening (Delhi). Waste land fit for cultivation. (Ságar). It is used in the same sense as *paṭṭí*, a sub-division of a village, in the L. Doáb.

BIÁS, *s.* land cultivated, to be sown in the following year. Field under preparation for rice cultivation. The word is chiefly used in Rohilkhaṇd.

BÍḌÁ, *s.* mounds (E. Oudh).

BÍDHÁ, *s.* determination of the amount to be paid as Govt. revenue (U. Doáb and Rohilkhaṇd).

BÍGAH, *s.* a land measure. In the N. W. P., it is 3025 square yards or $\frac{5}{8}$ of an acre, in Bengal 1600 square yards. A *kachchá bígah* is in some places $\frac{1}{3}$, in others $\frac{1}{4}$ of a *pakká bígah*. *Akbar's bígah* contained 3600 *iláhí gaz* (q.v.) In Farrukhábád 100 acres contain B. 175-12-0; in the E. and S. parts of Gorakhpúr B. 192-19-7 (in the W. and N. the *bígah* is much smaller); in Allahabad and part of Azimgaṛh B. 177-5-15; in part of Azimgaṛh and Ġázípúr B. 154-6-8; in Bijnor B. 187-19-15; and so on. In the U. Doáb the average measurement of the side of a *bígah* amounted to $28\frac{834}{10000}$ English yards; making the local (*kachchá*) *bígah* equal to $831\frac{4}{16}$; and 100 statute acres equal to 582 *kachchá bígahs* 3 *biswas*. The *kachchá bígah* in Oudh varies much, but one in very common use is 20 *kasís* of two paces each, either way, each pace being 36 finger-breadths measured across the first joints of the first and fourth fingers. See *jaríb*.

BÍGAHDÁM, *s.* village payments by a rate (*báchh*) on *sír* cultivation, synonymous with *báchh* and *dhar báchh* (q. v.)

BIGAHṬÍ or *bigoṭí*, *s.* rent paid by the *bígah*, in contradistinction to *bilmuqta* (q. v.) which is when so much is

paid for the holding in the lump. A money commutation for the Govt. share of the produce; it is calculated by classifying the land according, not to area, but to vicinity to the village; elevation, level, &c., are also considered.

BIGHOTO or *bighota*, *s.* the local name given to a tract of country which stretches from Mewát to Loharu, and from Hariáná, Dhundhotí and Chundan to Rath. It includes Rewárí, Báwal, Kanon, Patodí, Koṭ Kásim and a great part of the Bharáich Jágír.

BIHANḌ, *s.* land cut up by a torrent.

BI'HAṚ, *s.* sterile, uneven or cragged land, waste land, or land full of ravines.

BIHA'WA'LI', *s.* a division of produce between Govt. and the cultivators.

BIHRI', *s.* see *behrí.*

BIJA'I', *s.* see *bejwár.*

BI'JAK, *s.* a memo deposited with grain when stored, specifying its amount; an invoice; a list; also an inscription.

BI'JAR, *s.* stiff clay soil lying low. It is chiefly sown with rice only, but sometimes gram is grown in it also. It is the land classed as *maṭiyár* and is generally inferior to *domaṭ.* It is not true *maṭiyár* however. Sometimes this land fetches high rents, as in Ráe Barelí.

BIJAYA, *s.* see *bhang.*

BIJHGA'H, *s.* a scare-crow, *ḍaráwá* is more frequently used in Delhi, and *dhái* if it is moved by a string, as when a bamboo or a stick is pulled against the bough of a tree to produce a noise and frighten away the birds. Other words in common use are *dhokhá, dhaṛakká, dhaṛallá* and *ḍhúká.*

BI'JKHA'D, *s.* a term used in Rohilkhanḍ to signify advance of seed and food to agriculturists: *takáví* being there understood to apply solely to advances for cattle.

BÍJ-MAHÚRAT, *s.* a favorable time for beginning sowing. Here is the rule: *arke gote jo kare jo dhanwantar hoe; somegote jo kare sewá ká phal hoe; búdh biraspat do bhale sukar bhare bakhár; sane mangal jo ko kare bíj na áwe dwár*, (who so ploughs on Sunday, he shall be rich; who so ploughs on Monday shall receive the fruit of his labor; and Thursday, Wednesday both are good, Friday fills the granary; whoso sows on Saturday or Tuesday no seed shall come to his door.) (Hoshangábád Report.)

BÍJMÁR, *s.* failure of germination, see *abíj.*

BIKRÍ, *s.* sale.

BILAHBANDÍ, *s.* an account of the revenue settlement of a district, specifying the name of each *mahál*, the farmer of it and the amount of the rent. In the N. W. P., it usually means an arrangement for securing the payment of the revenue. See *bitrábandí.*

BILÁ-SHAKK, *a.* doubtless, unquestionably.

BILAUNGÍ, *s.* a species of grass.

BILFARZ, *ad.* supposing, granting.

BILFEL, *ad.* in fact, indeed, actually, for the time being, at present, also *filhál.*

BILIJMÁL, *ad.* collectively, *in solido.*

BILIRÁDA, *ad.* voluntarily, intentionally.

BILISHTRÁK, *ad.* jointly, in common.

BILLÍLOṬAN, *s.* valerian.

BILMUKṬA, *s.* a *paṭṭa* under which a *raiyat* pays a certain fixed sum at so much per plough, not being liable to any further demand. An engagement stipulating to pay a fixed money rent for the land under cultivation not subject to enhancement during the currency of the lease. In Benares it signifies a consolidated rate, including *mál* and *abwáb.*

BÍMÁ or *bímán*, *s.* insurance; *ján* —, life insurance.

BINÁ, *s.* foundation, basis; —*i dawá* foundation of a claim, cause of action.

BINAHAR, *s.* a gatherer of cotton (Benares), called also *paikar* (Doáb and Rohilkhand), *paihara* (Bundelkhand), and *púí* (Delhi). He generally receives one-tenth of the gross produce, as well as a share, sometimes amounting to a fourth, of the cleaned cotton.

BINAULÁ, *s.* cotton seed, much used as fodder for cattle.

BINAURIÁ, *s.* an herb which grows about a foot and a half high in fields sown with *kharíf* crops. It bears several little flowers of a purple color, and is given as fodder to horned cattle.

BÍND, *s.* a reed, rush.

BÍNDÁ, *s.* a kind of rope made of grass or of the fibres of the *arhar* plant.

BÍNTA, *s.* see *bent*.

BÍR, *s.* pasturage. See also *behrá*. It also means a brave man.

BÍRÁ, *s.* betel-leaf made up into *pán* and ready for use. Its ingredients are betel-leaves, areca or betel-nut, catechu, quick lime, aniseed, coriander seed, cardamums and cloves.

BÍRAN, *s.* a brother.

BIRÁR or *pándia*; *s.* in Baitúl and the Deccan a *Kánúngo* is so called.

BÍRBÁNÍ, *s.* a common expression in the N. W. P., particularly among the *Játs*, to designate a man's own wife.

BIRHÁNA, *s.* land in which culinary herbs are produced (Rohilkhand).

BÍRÍ, *s.* a small open basket for raising water from *jhíls*, &c. to irrigate lands.

BIRINJPHÚL, *s.* a species of rice. See *dhán*.

BIRKA, *s.* a pond, a small well.

BIRLÁ, *a.* scanty, thin.

BIRRÁ, *bejará* or *bejar*, *s.* gram and barley sown together as a mixed crop (E. Oudh). In Delhi it is applied to *chaná* or gram, injured by wet. It is also the name of a ceremony connected with the building of a house, (E. Oudh).

BIRRÁBARÁR, *s.* collection in kind (C. Doáb).

BIRT, *s.* a right, custom, privilege; derived from the performance of offices, whether religious or secular. The word properly means a benefice. This tenure predominates in Gorakhpúr and the Trans-Gogra districts. It was there created by the Srinagar (Sirneth) *rájás* who dispossessed the former Ḍúmar Rájpúts of Gorakhpúr and got confirmed by the Mogal Emperors. It conveys an unreserved proprietary right of inheritance, sharetransfer and alienation in perpetuity. Formerly the *rájás* were also *málguzárs* and distributed the total assessment of their *ta̤llṳkas* over the component villages. If the *birtia* agreed to this, he retained possession of his land and paid through the *rájá*; if he dissented his estate was held *k̤hás*, and he merely enjoyed his inalienable right of *dahyak* or 10 per cent. At the Gorakhpúr settlement these *birtias* were admitted to terms, to the exclusion of the *rájás* who were considered as usurpers; 30 per cent was deducted from the assessment, of which 10 per cent was the right of the *birtia*, and 20 per cent went as *málikáná* to the excluded *rájá*. This 20 per cent was paid into the Govt. treasury to be drawn by the *rájá*, who had no further concern with the tenure. The *málikáná* has since been reduced to 10 per cent. The *birtias* are the owners of the soil, entitled to the entire management of their *mauzás*, not liable to be ousted, holding a heredi-

tary and transferable tenure, and subject to enhancement of rent only when the Govt. *jama* is increased.

Beid-birt is a *birt* acquired by purchase ; *beik-birt* is an ancient *birt*. *Jíwan birt* is an assignment made by the *rájá* of the day to a younger son, of a certain number of villages in the *talluka* for subsistence, to be held by such son and his descendants forever; the assignee was accustomed to take a *patta* from the *rájá* for these villages, paying a certain sum as rent. *Marwat-birt* or *khún-bahá* was a compensation made by the *rájá* to the family of any man who was killed in his service in open fight, either with a neighbouring chief or in resistance to the Govt. : it was chargeable according to the custom of the *ráj*, but generally with half the rent demandable for a regular *birt* village. *Shankalap birt* is a religious grant of some kind or other to a *Bráhman* ; such *birts* were at first held free, but generally a small rent was subsequently imposed. *Birtá* is applied in Nepál to rent-free lands, of which there are four kinds in that principality, *jágír*, *manachaul*, *bekh*, and *birt*; by the last a perpetual title is conveyed, and the land is at the absolute disposal of the grantee and his heirs. *Birtia*, a tenant who holds his land upon a fixed annual assessment which cannot be altered except on certain conditions previously stipulated, nor can the land held by him be claimed by the donor. The above article relates more especially to the Gorakhpúr district; for Oudh, see under *Shankalap*.

BIRWÁ, *s.* a tree. In E. Oudh it is the name given to the laborer employed upon the *daurí* or *berí* (q. v.).

BIRWÁHÍ, *s.* an orchard.

BISAHRÚ, *s.* a purchaser.

BÍSAR, *s.* gleanings left in the field for the lower orders

(E. Oudh). Called *síla* or *salá* in the Doáb, Rohilkhand, Delhi, Bundelkhand and Benares. It is generally the perquisite of the village watchman for guarding the crop; he is also allowed a plot of land by the proprietor or holder of the village, which he tills or gets tilled. But in some parts of Oudh, the *Pásí* is paid by *bígah-arhaiyá*, that is an allowance of 2½ *sers* of grain (*kachchá* or *pakká* according to the kind of *bígah*) from each *bígah*.

BISÁR, *s.* loan of seed, upon stipulation of ample refund after harvest. See *mahájan*.

BISÁTI', *s.* a pedlar.

BISHN-PRI'T, *s.* land assigned to *Bráhmans* (see *birt* and *shankalap*); —*dár*, *Bráhman* grantees to whom land has been assigned in the name of *Bishn* (*Vishnu*) from religious and charitable motives, by *zamíndárs*, (Benares, E. Oudh).

BISHT, *s.* the Kumáon name for a kind of *talluqdár* whose office is in the gift of Government.

BI'SI', *s.* a Kumáon land measure equal to 20 *pathas* of Garhwál or 20 *nalís* of Kumáon. The *patha* or *nalí* represents a measure of seed with a capacity of about 2 *sers*, and the number of *pathas* in any area is estimated by the quantity of seed (generally wheat) required to sow it. The actual extent varies according to the quality and position of the land. The grain is sown much wider in the poor *Upráon* lands near the summit, than in the rich *Taláon* lands near the base.

BISKHAPRÁ, *s.* name of a grass used in medicine (*trianthema pentandra*). It spreads over the ground, and forms a circle of nearly a yard in diameter.

BISWÁ, *s.* the twentieth part of a *bígah*. Used also to express the extent of proprietary right in an estate, the estate being considered as an integer of one *bígah*.

BISWÁBARÁR, *s.* collecting by the *biswá* (C. Doáb).

BISWÁDÁR, *s.* a sharer in an estate held conjointly; —*í*, the tenure of independent village communities holding under a superior *ṭalluqdár*, used in some places as equivalent to *zamíndárí* or *paṭṭídárí*. See *ṭalluqdárí*.

BISWÁNSÍ, *s.* the twentieth part of a *biswá*.

BISWÍ or *dobiswí*, *s.* two *biswás* deducted from each *bígah* under cultivation by an under tenant, as the right of the land-lord. A common form of usufructuary mortgage in the Faizábád district, elsewhere commonly known as *bhogbandhak*, under which, (*a*) where a whole village or entire fractional holding was mortgaged, it was usual under Native rule for the mortgagee to obtain both possession of the land and engagement with Govt.; occasionally however the mortgagee obtained only possession without direct engagement; in this case, after deducting his interest from the assumed rental, he paid the estimated difference as a quit-rent (called *parmsána*) to the mortgagor; at revision of settlement when, under the local limitation rules, redemption of mortgage could no longer be allowed, the mortgagee has been invariably declared the proprietor. (*b*) In the case of lands less in extent than a specific portion of the village, such holdings under Native rule always remained attached to the parent village; the gross rental of such lands was estimated at the time of the transaction, the interest of the loan was then deducted, and the difference (called *parmsána*), was the quit-rent to be paid by the mortgagee to the mortgagor; the instances in which no such quit-rent was fixed were rare. In either case the mortgagor paid the Govt. demand. The former custom and condition as to re-entry was that the loan might always be repaid at the end of the season, when the crop was off the ground (*ḳhálí*

fasl). But Oudh settlement circular No. 45 of 1864, laid down that the 12 year rule is to be applied, counting from the time that either party set the conditions of the original agreement aside. When according to this ruling, redemption cannot follow, the mortgagee is decreed an intermediate title, subject to the payment of the Government demand, plus 5 per cent. See *dahyak*.

BÍṬ, *s.* see *áng*.

BÍṬA, *s.* see *benṭ*.

BIṬAURÁ, *s.* a heap of dried cow-dung. Called *battya* in Rohilkhanḍ.

BÍṬHAK, *s.* ant-hills (E. Oudh and Benares), see *bamíṭhá*.

BITRÁBANDÍ, *s.* same as *bilahbandí* (q. v.) [Ságar].

BO, *s.* cultivation. It is usually combined with *jot* which has the same signification.

BOÁÍ, *s.* (also called *boárá*, *báwag*, and *boní*), seed-time, sowing.

BOB, *s.* the sowing of grain by the drill (Bundelkhanḍ), called *jaiyá* in Delhi, and *wuer* in Rohilkhanḍ and the Doáb. See *bánsá*.

BODÁ, *s.* a buffalo (Ságar).

BODAR, *s.* an irrigation channel; a place to stand on for throwing the *daurí* or basket by which water is raised to a higher level (Benares). Called *pairá* in Delhi. See *daurí*, *boká*, *beṛí*.

BOHNÍ, *s.* the first money received during the day by a shop-keeper or huckster. The practice is universal in India that no credit for such transaction is allowed, nothing but ready money being received.

BOHṚÁ, *s.* a class of money lenders frequently met with in the Bombay presidency and N. W. P., more especially in the U. Doáb. The Bohras of these provinces come chiefly from Rájputána, preserve some peculiarities of

speech and dress by which they are readily known. An inferior class of Bohras is known by the name of Koyyans or Rehtis. These last lend small sums of money, generally by tens, and for every Rs. 10 take a bond of Rs. 12, payable by instalments of Re. 1 monthly. They also receive any marketable article in repayment, while the Bohras proper (who are monied men and have larger dealings and with higher classes), lend and receive cash only.

BOIBÁCHH, *s.* assessment to be realized on cultivation.

BOJH, *s.* a load, —*band*, a sheaf, also *púlá*: ten sheaves stood up together, are called *dhúka*, and a hundred sheaves similarly, *saika*, a stack is *gairí*; —*baṭáí* is a division by sheaves or bundles of mowed corn:—*Sáṉwá* or rice crops destroyed by floods, are usually divided by loads in this way: *debia*, *lená*, *puria* are different modes of dividing produce in the heap, in contradistinction to the sheaf (W. Oudh).

BOKA, *s.* a basket, pail, or leather bag for throwing water to a higher elevation. Also called *beṛí* and *daurí* (q. v.).

BOLÁ, *s.* the verbal agreement between the village lessees and the *asámís*, either *páhíkásht* or *ḳhudkásht*. Any agreement between the *lambardár* and the *asámí*.

BOLANS, *s.* making over one's share to another (Benares and E. Oudh); —*í*, the holder of another's share or inheritance, an adopted heir.

BOLÍ, *s.* a bid at a sale. A dialect or sub-dialect of a vernacular language.

BOLÍDÁR, *s.* non-hereditary cultivators in Hissár who hold under verbal agreement. The names of the *bolídár band sharah* are entered in the supplement of the *iḳrár-náma*, and they pay at a fixed rate per *bígah* for the land they cultivate. The *bolídár bilmuḳta* is also named in the

settlement papers, and pays a certain sum yearly as a quit-rent for a certain amount of land. See *kisánán i ḳadím.*

BOLI' RAKKAM, *s.* a verbal agreement for rent additional to that specified in the written lease.

BONI', *s.* see *boái.*

BORÁ, *s.* a large sack, used to hold rice, sugar, *gánjá*, &c.

BORO, *s.* marsh rice.

BRIKHOTSARG, *s.* the ceremony of marriage performed in the name of the bull which is abandoned to the wide world on the eleventh day of mourning for a near relative, and which infests our streets and high-roads under the name of *Bijár*, *Sánṛ*, and *Bráhmaní* bull. Cf. *banotsarg*, *jalotsarg.*

BRITÁ, *s.* a grant generally of land, to a religious person, or to a tenant on certain stipulations. See *birt.*

BRITTÁNT-PATTAR, *s.* the record of a decision given by a *panchâyat.*

BU'D, *s.* literally, existing, being. In fiscal language much used in combination with other words as *búd na búd*, *hastobúd*. *&c.*; —*o-básh*, residence.

BUDH GANGÁ or *Búṛh Gangá*, *s.* the bed of the old Ganges, where the stream has shifted, more especially the old course below Hastinapúr, and that below Soron and Kampil.

BUJHÁRAT, *s.* the annual adjustment and rendition of the village accounts, also known as *samjhautá.*

BU'K, *s.* land recovered by the recession, of a river. *Buká-rá* bears the same meaning, but is applied only when the land is rendered useless by a deposit of sand (Rohilkhanḍ).

BULANDI', *s.* high land.

BUN, *v.* to parch, as grain or coffee.

BUNDAGYÁRI', *s.* a former cess levied on adulterers and fornicators, a *zamíndárí* due.

BU'NGA', *s.* (often pronounced *bongá*), a stack of *bhúsá* or straw.

BU'RA', *s.* a mortgage redeemable on payment of the loan without reference to any fixed period; —*bai* is equivalent to *bai-kámil* or complete sale.

BURI'DA, *s.* fields cut by stealth by a cultivator.

BURRI', *s.* sowing, by dropping seed from the hand into the furrow, instead of sowing broadcast. Also called *gurí*, *gulí*, and *sí*.

BU'T, *s.* green unripe gram, see *chaná*.

C.

CHAH, *s.* a platform; a pier head.

CHA'H, *s.* a pit, a well; —*í*, land irrigated from wells. In the Panjáb and elsewhere a well estimate of the gross rental of a village is often used as an assessment test. Mr. Prinsep thus describes its preparation: a well with an average area (of 30 acres) was taken, cropped with the usual produce (for which there appear to be fixed rules); the gross out-turn was calculated by applying average prices to average yield, which was turned into cash value. The expenses were then gone into of labor, seed, feed of bullocks and of family (of four persons), dependent on the produce, and these were deducted from gross produce to show what rate per acre would allow a sufficient margin of profit. I find that if the Govt. demand is fixed at Rs. 2-8-0 per acre, the rate per well amounts to Rs. 75, leaving a profit of only 7 per cent, while if it be confined to Rs. 2, the rate would be Rs. 60 per well, leaving a profit of 13 per cent to the proprietor; the former would stand at something less than $\frac{1}{5}$, the latter would be exactly $\frac{1}{6}$ the gross produce; but

this assumes that the well is fully provided with five yokes of oxen (see margin). In the Faizábád district the present writer considered 10 acres per well to be a fair average standard for assessment estimates. He also remarked in his report: "the intrinsic superiority of well water (more especially when brackish), over surface water is fully appreciated by all practical native agriculturists; and for this reason sugar-cane, poppy, and garden crops are irrigated where possible from wells only, even when the expense of drawing water from a deep well is four-fold that of shovelling it out of a hollow on the earth's surface. This fact is so well known in the district that a committee of practical agriculturists entered rates nearly ⅕ higher on lands irrigated from wells than on those watered from *jhíls* or ponds".

Parts of 100.	Distribution of Total.	R. A.
36-3	Actual farm expenses, ...	130-8
27-7	Estimate of usual subsistence of two families of 8 members, ...	100-0
5-0	Nominal interest @ 12½ p. c. (1)on amount of revenue (Rs. 85-8,=Rs. 10-10 (2) on cash payment of farm (Rs. 56-8) =Rs. 7.	17-10
23-5	Net revenue @ Rs. 2-8 p. a. =Rs. 75, extra charge @ 9 p. cent on revenue= Rs. 6-12 village expenses @ 5 p. cent=Rs. 3-12,...	85-8
7-5	Deduct balance, ...	26-6
100	Total value of assets, ...	360-0

CHAHAL, *s.* a strong soil, ranking between *rouslí* and *ḍakura* or *ḍaukara* (Delhi).

CHAHARA, *s.* see *baṭáí*.

CHAHKAR, *s.* (or *chakar*), see *baṭái.*

CHAHLI', *s.* the wheel on which the rope revolves at the top of a well (see *chak*).

CHAHORA, *s.* rice dibbled in a field after being transplanted from a nursery (U. Doáb and Delhi). *Jaṛhan* (Oudh).

CHAHORNA', *v.* to transplant (Rohilkhanḍ). Elsewhere it signifies to stick up, to fix. *Rompná* is also frequently used to signify transplanting.

CHAIL, *s.* land twice tilled (Rohilkhanḍ).

CHAIN, *s.* cultivated land.

CHAK, *s.* a portion of land divided off; it is applied to detached fields of a village, and to a patch of rent-free land. In old revenue account books it is the name given to that part of the township which is taken from the residents of the village and made over to strangers to cultivate. A sub-division of a *pargana* for assessment purposes. *Chakbandí*, the fixing or registering the boundaries of a *chak*. *Chakbarár*, collecting rents according to the size or productiveness of *chaks*. *Chaknáma*, a deed or statement, showing the area and boundaries of a *chak.*

CHA'K, *s.* a wheel, especially the pulley over which the *láo*, passes, called *bhon* in Dehli, *cháhlí* and *charkhí* in Rohilkhanḍ, *garrí* and *garílí* in the Doáb, and *girra* and *garárí* in Benares and Bundelkhanḍ; (but the four last terms are only applied if the wheel is formed out of one block of wood). *Chák* also means a mill; rings of earth for forming a well; a vessel in which sugar is manufactured, after being transferred from the *chásní* or *karáhí* (see *bel*).

CHA'KARI', *s.* grant for personal services in the village. *Chákráná*, rent-free lands held by village servants; wages of servants.

CHAKKÁ, *s.* a wheel or circle; the weight used to press down the small arm of the *ḍhenklí*.

CHAKKAT, *s.* the loss of a whole plot of ground by diluvion; the contrary to *ritkat*.

CHAKKÍ, *s.* a hand-mill.

CHAKLÁ, *s.* a sub-division of territory under the Native rule comprehending, like our *tahsíl*, several *parganas*; —*dár*, the superintendent of a *chaklá*.

CHAKWAND, *s.* a common weed, of which there are generally reckoned to be four kinds, though they bear but little resemblance to one another: *chakwanḍ*, *chakwanḍí* (or *kasaundí*), *guláli* and *batoká*. The *chakwanḍ*, which grows from about 8 inches to 2 feet high and bears a long legume, is very common in mango groves, and in fields grown with *kharíf* crops. It is used by poor people as a potherb in times of want (E. Oudh). A similar weed is called *Paṇwar* in W. Oudh.

CHALÁN, *s.* an invoice, an announcement of despatch, a remittance; a criminal case sent up to the Magistrate by the police.

CHALJÁNÁ, *v.* to go mad, to become current.

CHALTÍ, *s.* cultivated lands (Delhi).

CHAMBAL, *s.* a log of wood with grooves, fixed on banks of canals, and used in drawing water for irrigation.

CHAMBELÍ, *s.* the jessamine, from the flowers of which an aromatic oil is distilled. A foppish upstart is thus described: *ajab terí kudrat, ajab terá khel; chhachúndar ne ḍálá chambelí ká tel*; (the power and caprice of the Almighty are wonderful beyond measure; when the muskrat has anointed itself with jessamine oil).

CHAMRÁWAṬ, *s.* the perquisites of *chamárs*.

CHANÁ, *s.* gram. There are generally reckoned to be three kinds, —*píla*, *pachmil* and *kassa*. The last (called

also *rakswá*, *chaptaí* and *kasserí* in the eastern part of the N. W. P.) is an inferior kind, *pachmil* is a mere mixture of *chaná* and *kassa*. There is also a small kind called *chaní* or *batúrí*, and *chaná* itself is frequently to the eastward called *rehlá*, and *loná*. But in general *loná* is the name of the oxalic and acetic acid which forms on the leaf of the *chaná*. It is used in this country, in alchymical processes, and in the preparation of nitric and muriatic acid. Clothes are spread over the plants, which, being well moistened by the dew fall, readily absorb the acidulous salt abundantly secreted on the leaves and shoots (Royle, Antiquity of *Hindú* Med. 42). This acid sometimes injures the feet of those walking in *chaná* fields. Hence a local tradition accounts for gram not being grown between the Manwá and the Gogra by saying that *Sítá*, when going to bathe in the Manwá, cursed the plant and directed that it should not be grown between those rivers. In the western part of this presidency, a Cabul *chaná* is sometimes grown, it differs from the *desí* or country *chaná* in having a white flower and smaller leaf; it is also grown in the extreme east, and in Bengal, to the north of the Ganges. It is there considered a fit offering for the gods, probably on account of its rarity,—*chaná* is highly valued and its praises have been sung by the poets. The following lines are very popular: *Sab deon men Mahádeo bare*; *Sab ann men chakarbat chaná*; *jáki lambí sí dár, guláb sá phúl, khúntat khántat hot ghaná, kahen Bír Bal, suno sháh Akbar, non aur mirch se ajab baná.* (*Chaná* is the best amongst grains, as Mahádeo amongst the deities; it has long stems, rose like flowers, and gets thicker for being plucked, and when eaten as a potherb with pepper and salt (hear it *sháh* Akbar! Bír Bal says it!) is delicious food.

CHANCHAR, *s.* land left untilled for a year or two. Also land in the second year of tillage (W. Oudh).

CHÁNCHARÍ, *s.* see *bhúṛarí.*

CHÁNDA, *s.* the name given to the theodolite stations of the revenue survey, forming the ends of the main lines from which the village boundaries are laid down.

CHANDÁ, *s.* a subscription, assessment; in police accounts, the fund for remounts.

CHANDAIYÁ, *s.* deep places (E. Oudh).

CHANDELÍ, *s.* a very fine cotton fabric, so costly as to be used only in native courts. It is made exclusively from Amráotí cotton, and every care is taken in its manipulation. The weavers work in a dark subterranean room, of which the walls are kept damp to prevent dust from flying about. The chief care is bestowed on the preparation of the thread, which when of very fine quality sells for its weight in silver. It is strange that women are allowed to take no part in any of the processes. *Chandelís* derive their name from the town of Chanderí, on the left bank of the Betwa in Scindia's territory.

CHANEṬH, *s.* drugs for cattle.

CHANGEL, *s.* an herb which springs out of old *kheras* or ruined buildings. It has a round leaf, and its seed (which is used as a medicine) is called *khabájí.*

CHANÍ, *s.* see *chaná.*

CHANIYÁDÁ, *s.* land under a crop of *chaná* (Rohilkhanḍ). Called *chanial* and *umre* in Delhi, and *chanara* in some other Provinces.

CHÁNK, *s.* (also *chánká* or *chhapa*), where *baṭáí* tenures obtain, a stamp fixed on stacks or heaps of grain which are to be divided, or having been divided are left under charge of only one of the parties. It is cut on wood and impressed on a cake of moist earth (*barkat kí miṭṭí*); the

legend generally consists of such words as *ákbat ba khair bád*, or *ímán kí salámatí*, to imply that the honor of the parties to whose care the corn is entrusted is appealed to against any dishonest alienation of it. The seal is then placed on the sides of the heap, never as in the *chhattur* (q. v.) on the top, lest the increase of corn may be thereby prevented (cf. *barháwan*). *Chánk* is also the name of the ceremony in the threshing ground, at the time of forming the winnowed corn into a heap. It consists of perambulations round the heap performed in profound silence, after which the performer makes a low bow to the corn and offers the following prayer :— *O' Siyábar Parmeshwar jí Sai barkat díjiye*; *O' Anu deotá jí sahsr guná húјiye*; *O' Sahdewan gosáín ham ko ráj o beohar se urin kíјiye*; which may be thus rendered. O' Husband of Sítá Almighty God, bless our efforts; O' corn deity bestow upon us abundance of grain and multiply it a thousand fold; O' *Sahdewan gosáín* preserve us from the clutches of king and creditor.

CHÁNTÍ, *s.* cesses levied from artizans and others.

CHANWÁN, *s.* name of a small species of millet (E. Oudh).

CHÁP, *s.* the refuse of the *jharberí* (q. v.) after the *pálá* is beaten from it (Delhi and U. Doáb).

CHÁPRE, *s.* cowdung cakes, also called *gobar*, *úpla*, *gosa*, *doja*, *theprí* and *chot*.

CHAPRÍ, *s.* a puddle. Also a small pulse, somewhat resembling *chaná*.

CHAPTAI, *s.* see *chaná*.

CHÁRÁ, *s.* fodder, food, remedy, help; *—júí karná*, to seek remedy or redress.

CHARÁGÁH, *s.* a meadow, a pasturage.

CHARÁÍ, *s.* pasture land, fields appropriated to the graz-

ing of cattle, sending out cattle to graze; rent derived from pasturage.

CHARAS, *s.* the exudation of hemp flowers. It is collected by persons running through a field of *gánjá* with leathern aprons to which the exudation adheres. It is much dearer than *gánjá.* That of Bokhára is most appreciated, but much comes from Nepál. Also, the large leathern bucket or bag, used for filling water from wells (also called *pur* and *moṭ*).

CHAṚHÁ-UPṚÍ, *s.* literally out-bidding one another, used in C. Oudh to signify competition for land amongst cultivators.

CHAṚHWÍ, *s.* raising rent.

CHARÍ, *s.* unripe *juár*, cut as fodder for cattle; it is always sown much thicker than the *juár* intended for the threshing floor. In the L. Doáb, the name given to small portions of land held rent-free by cultivators (cf. *chhír*).

CHARKHÍ, *s.* the pulley by which water is raised from a well by two water pots tied to the ends of a rope and raised alternately; literally a spinning wheel. It is generally made of pieces of bamboo lashed together in the form of a cylinder. See *chák.*

CHARNÍ, *s.* a feeding trough.

CHAṚHTÁ, *s.* a settlement on an annual increasing rent, equivalent to *rasadí.* Literally increasing, rising.

CHARWÁ, *s.* see *baṭái* and *kúr.*

CHARWÁHÍ, *s.* wages of a ploughman or herdsman in grain.

CHÁSNÍ, *s.* a pan in which the juice of the sugar-cane is boiled. It is much the same as the *kaṛáhí*, except that it is somewhat larger. See *bel* and *chák.*

CHASPÁN, *v.* fix, *—karná*; to fix, as a summons to the door of an absentee.

CHAṬRI', *s.* an herb which springs up with the *rabí* grains. It is used as fodder for cattle, and the poorer class of cultivators eat its seeds mixed with barley.

CHATTI'A'L, *s.* one who collects rents from cultivators for the owner. In E. Oudh, the usual name is *siladár*.

CHAU, *s.* a ploughshare. See *hal, halas.*

CHAUBA'CHHA, *s.* a levy of revenue on four things under Native rule in the Delhi territory; *pág, tág, kurí* or *kudí*, and *punchhí*, i.e. *pagṛí*, a turban, *tág*, a rag or thread worn by a child round its waist; *kurí*, a hearth; and *punchhí*, animal's tails. The two first correspond with the poll tax, the third with hearth-money (the fumage of Domesday Book), and the fourth with Hornegeld. As *tág* may be considered included in *pág*, another tax is substituted for it according to some authorities, thus *palkaṭí*, a cess on *pála* cuttings (see *jharberí*), or a cess on the *daránti* or sickle, or on the *khurpá* or grass cutter; but the insertion of *tág* is correct, for the tax upon the *pág* or men, was double that on the *tág* or children. Another variation is, *kurí, pág, áng* and *dhartí*; *áng* was levied on cattle, a buffalo being counted as one *áng*, a cow half an *áng* and a calf a quarter; *dhartí* (meaning soil) was a rate upon the cultivated land.

CHAUBA'RA, *s.* see *baṭáí.*

CHAUBI'SA, *s.* a name applied to any tract containing 24 villages in the occupation of a particular tribe. They are very common round Muttrá. Cf. *chaurásí*. *Biálísa* was 42 villages, or half a *chaurásí.*

CHAUDHRI', *s.* the head of the trade; a revenue officer of the *Kánúngo* or *Segadár* stamp under Native rule: of late years it is but a title pertaining to the descendants of those officers who are now frequently *ṭalluqdárs.*

Chaudhráí, the jurisdiction of a *chaudhrí*: *chaudhráyat*, a *chaudhrí's* fees of office.

CHAUGAḌḌA, *s.* the place where the boundaries of four villages meet, also called *chauhadda*, *chausingha*, *chaukha*, *chauráhá*, *chompṭa* and *chaupaṭa*.

CHAUK (or *chaukha*), *s.* see *chaugaḍḍa*. The word is also generally applied to the main street or central thoroughfare of a city.

CHAUKAR or *chaukara*, *s.* see *baṭáí*.

CHAUKÍ, *s.* a guard or watch; the post where a guard is stationed; —*dár*, a watchman. The chief duties of the rural police are to prevent and report crime. They are paid in cash at the rate of Rs. 2, or Rs. 3 per month, or in rent-free land and perquisites, such as a handful of grain from each corn heap on the threshing floor. Sixty houses are supposed to form a sufficient charge for a *chaukídár*.

CHAULÁ (or *chaurá*), *s.* the name of a kind of pulse (*dolichos sinensis*) also called *rawás* and *ramás*, but best known under its Persian name of *lobiá*.

CHAULÁÍ, *s.* the name of a weed (*amaranthus polygamus*) which shoots up during the rainy season, particularly in old buildings. It is also sometimes sown and eaten as a potherb. There are two kinds red and green, called *gander* and *marsaí*.

CHAUMÁS, *s.* lands tilled from *Asáṛh* to *Kuár*, i.e. during the *chaumása* (q. v.) and prepared for the *rabí* (spring) sowings.

CHAUMÁSA (or *barkhá*), *s.* the four months of the rainy season. The rest of the year is comprised in *siala*, *jáṛá* or *mohasa*, the cold season, and *dhúp-kálá* or *kharsa*, the hot season.

CHAUMASIA, *s.* a ploughman hired for the season (Ságar).

CHAUNRÁ, *s.* a subterranean apartment for grain.

CHAUNRÍ, *s.* a police station, usually the *kotwál's* (Ságar).

CHAUNTÁLÍ, *s.* cotton pods in which the fibre is equal to one-fourth of the whole produce (cf. *tiháli*).

CHAUPÁL (or *chaupár*), *s.* a shed or court in which the village community meet; generally built by the head man of the village, and used by him in former days as a kind of *kachahrí*: (the town hall!)

CHAUR, *s.* a large open space in the forest (Rohilkhaṇd); —or *manjha* or *kachhár*, (q. v.), a large tract of low river side land subject to periodical submersion. (E. Oudh).

CHAURÁ, *s.* see *chaulá.*

CHAURÁHA, *s.* see *chaugaḍḍa.*

CHAURÁSÍ, *s.* eighty-four; territorially applied to a sub-division of a *pargana* or district amounting or formerly amounting to 84 villages. They are not uncommon all over Oudh. Sir H. M. Elliot gives a long and interesting disquisition on the subject (p. 178—206 Supplemental Glossary). It appears to have been a mystic number not only with Brahmanists but with Buddhists also. *Biálísa,* was half a *chaurás,* or 42 villages.

CHAURSÍ, *s.* a granary above ground (Rohilkhaṇd).

CHAUS, *s.* land four times tilled (Rohilkhaṇd).

CHAUSINGHÁ, *s.* a raised mound indicating where the boundaries of four villages meet. See *chaugaḍḍa.*

CHAUTHÍ, *s.* see *baṭáí.*

CHAUTHIYÁ. *s.* a measure in general use for grain and about equal to a *ser* of wheat, *chaukarí* is $\frac{1}{4}$ and *adhelí* $\frac{1}{2}$ of a *chauthiyá.* Five make a *kuro* or *panserí,* and 20 *kuros* make a *khanrí.* These words are equally used in superficial measures. Thus an area which would require 5 *panserí* to sow it, is about equal to a *bígah.* See *bísí* and *jaríb.*

CHAUTARA', *s.* a court; perhaps a corruption of *chabútra*, a platform.

CHA'WAL, *s.* rice cleared of its husks; when boiled it is called *bhát*, also *khushka*, unhusked it is *dhán*, (q. v.).

CHEHRA, *s.* a descriptive roll of a servant, literally a face, the Queen's money is styled *chehra-dár*, from having the Queen's face on it.

CHENA, *s.* (or *china* or *chaina.*) *panicum miliaceum* (*panicum pilosum, Roxb.*), is sown and reaped in the hot season after nearly all the *rabí* crops have been cut. It requires much irrigation and is a precarious crop, hence the saying: *chena jí kú lená*; *chaudah páni dená*; *byár chale to lená na dená*, (you may irrigate your *chena* as much as you like, let a blast come and you get nothing for your pains).

CHENCH, *s.* an herb which springs up in uncultivated places during the rainy season. Its fruit is frequently called *jonk* from its resemblance to a leech.

CHEWA'RA', *s.* the most distant lands of a village, also called *palo* and *hár*. They are less valued than the other lands from the difficulty of irrigating and manuring them.

CHHADA'M, *s.* literally 6 *dáms*, but used to designate two *damrís* or 6¼ *dáms*, see *damrí*, *adhelá*, *gandá*.

CHHAI', *s.* a pad to prevent laden bullocks from being galled.

CHHA'J, *s.* a basket used in winnowing grain.

CHHAKAR, *s.* see *batái*.

CHHA'KNA'. *v.* to clean the water of a well.

CHHAKRA', *s.* a cart.

CHHA'P, *s.* a stamp, generally that of the *potdár*. In Delhi and U. Doáb it is the name applied to a small bundle or heap of thorns about a foot high; when large, it is called *khewá*.

CHHÁPA, *s.* the village seal used to impress grain heaps with (see *chank, thapa*), also the heap of refuse corn and chaff which is formed in winnowing; in a heap of cleaned corn this is about 4 per cent. Also a small heap of grain appropriated to purposes of charity. Also, the name given in some places to the basket used for throwing water out of a pond for irrigation (see *beṛí, boká, daurí*).

CHHAPPAR, *s.* a thatch roof; —*band*, a resident cultivator (see *páhíkásht, asámí, ḳabzadárí, raiyat*).

CHHÁR, *s.* the bank of a river; —*chiṭṭhí* a permit, or pass over a river.

CHHAṬÁO, *s.* clearing grain or rice from the husk.

CHHATRÍ, *s.* an umbrella; a small ornamented pavilion built over a place of interment, a cenotaph of a *Hindú* chief. The second or fighting class amongst *Hindús*.

CHHATUR, *s.* the covering placed on a heap of winnowed corn (see *baṛháwan, chank*). In Benares it is generally a mere cake of cowdung; elsewhere it is a shoot of grass, or a dry stick of *arhar* with several (generally five) projecting twigs, on each of which a small piece of cowdung is placed, or a flower of the *ák* or *madár* (*asclepias gigantea*). Sometimes a spear is stuck in the ground, not on, but at the side of the heap; and sometimes an artificial flower is placed at a short distance from the bottom of the heap. The object of fixing the *chhatur* is to ward off the evil eye.

CHHAUR, *s.* a large stack of *juár* or *bajrá* collected for fodder comprising several smaller stacks called *sai*. In years of plenty this is added to, till the village stock amounts to several hundreds of *mans* (Delhi). In some districts, as in Rohilkhanḍ, this is known by the name of *garrí*, (q. v.), elsewhere by the name of *kundar* or *kharuí*. Also, walking a boundary with a raw cow skin on the head, under a solemn oath to decide correctly;

five sticks are also held in the hand to imply that the arbitrator is the representative of the *pancháyat.* The word is in use in the N. W. *Múchhandarí* is used in Ságar and Rájputáná, and *dill* in Benares, in which latter Province the Harbans *purán* is laid on the head. See *golá.*

CHHEDÁ, *s.* a destructive little animal similar to the weevil (*calandra granaria*), in Oudh *ghun* and *makora* are commonly used. Also the disease caused to the corn by this animal.

CHHEONÁ, *v.* to extract juice from a *tár* tree, literally to exude.

CHHÍDÁ, *a.* thin, not close; said of a person or animal whose legs are much separated, also of corn fields and of plantations (in opposition to *ghaná* or *ghinká*, close, thick).

CHHIKÁÍ, *s.* see *fárkhatí.*

CHHILKA, *s.* bark, rind, an egg shell.

CHHÍLNÁ, *v.* to erase.

CHHÍMÍ, *s.* a pod, a legume.

CHHÍNKÁ, *s.* an ox muzzle (Delhi), called *múkha, mushka* and *jálí* (Rohilkhand and Doáb), *khonta* (Benares) and *múska* (Bundelkhand). Also a net for hanging pots, &c.

CHHÍNTÁ, *s.* sprinkle : a field in which peas and linseed have been sown broadcast, while the rice crops are on the ground; when the rice is cut these crops are left to grow and are harvested in the beginning of *chait.* In Delhi the term *chhántá* is applied to throwing more seed amongst a growing rice crop. In Gorakhpúr the same word is employed to signify lands in which seed has been scattered after a single ploughing, more particularly at the extremities of villages with a view to secure possession.

CHHÍR, *s.* the lessee's own cultivation; corrupted from *sír* (q. v.).

CHHITRI', *s.* a broken basket or *ḍaliá*; one nearly ineffective from being worn out.

CHHIṬUA', *s.* sprinkling: sowing broadcast (Benares); in Bundelkhanḍ called *chhínṭab*, in the Doáb, Rohilkhanḍ and Delhi, *puberí*, *pubár phenk dená* or *jel karná*.

CHHIUL, *s.* a *jangal* tree, called also *ḍhák*, (q. v.).

CHHOLA, *s.* gram (Ságar and Bundelkhanḍ). Also the title of the man who cuts the standing sugar-cane. He strips off the leaves and lops off the head, which he receives as his perquisite, besides about ten canes per diem, during the time he is employed.

CHHOLNI', *s.* a scraper.

CHHOR-CHIṬṬHI', *s.* a deed of release, also called *fár-ḳhatí*.

CHHU'Ṭ or *chhúṭautí*, *s.* remissions allowed either on the *bígah* or in rupees by *málguzárs*, after forming an estimate of a field. Generally, any remission of revenue by Govt. *Chhúṭ*, *chhúṭ muáfí* or *mujraí* are terms specially applied in Benares to the reductions made in the assessment of 1197 F.

CHI'BHAR, *s.* land which remains long moist (Ságar).

CHIHEL, *s.* wet oozy land.

CHI'K or *chíkar*, *s.* mud, slime, also, the turf or rushes on which the water pot of the *ḍhenklí* rests when brought to the top of the well (also called *parchha* and *chilwáí*).

CHIKARBARDESHI', *s.* compound interest.

CHI'KAṬ or *chikṭí*, *s.* clayey soil, (Ságar).

CHIKHAR, *s.* the husk of *chaná*, good fodder for cattle.

CHIKHARWA'I', *s.* wages for weeding (E. Oudh), called generally *niráí* and *naulaí* elsewhere.

CHIKNA'WAṬ, *s.* a clayey soil, also smoothing over.

CHILLA, *s.* a holy place where *faqírs* abide (so called from the initiatory abstinence of forty days which they undergo).

CHILLU' or *chullú*, *s.* the palm of the hand contracted for the purpose of holding water. See *ajaulí* and *chungal.*

CHILWÁÍ. *s.* see *chík.*

CHIMBUR, *s.* an inferior kind of grass which grows in the Bhuṭṭí territory. It is perhaps the same as the *chap-rúda* of Huriáná.

CHIN, *s.* a kind of sugar-cane (U. Doáb and Rohilkhaṇd). See *úkh.*

CHIRÁ, *s.* a slab or pillar used for marking boundaries. In Oudh *chabútra* is used for the slab at the triple survey points.

CHÍRÁRÁ, *s.* low rice-lands.

CHIRCHIRA, *s.* (also called *chichara*, *chitirra* and *satjíra*), a medicinal plant, (*achyranthes uspera*), the ashes of which are also used for washing linen. There are two kinds, white and red. The former if carried about the person is believed to render one invulnerable particularly against scorpions, and to be a certain remedy if applied to a scorpion's bite.

CHIRCHIṬṬA, *s.* a grass somewhat resembling young *bájra.* It produces an ear like that of the *kangní*, and its grain is about the size of a barley corn. Natives believe that he who eats a *chiṭṭák* of its grain will not feel the pressure of hunger for 21 days.

CHIRWÁÍ, *s.* the first ploughing of a fallow field after the first fall of rain.

CHIṬ, *s.* contraction of *chiṭṭhí*, (q. v.).

CHIṬNAWÍS, *s.* a writer of notes or precepts; a secretary.

CHIṬORÁ, *s.* picture painters.

CHÍTTÁ, *s.* a creeping herb (*plumbago zeylanica*) used as a cure for leprosy.

CHIṬṬHÁ, *s.* a rough note; servant's pay or rations; a memorandum.

CHIṬṬHÍ, *s.* a note; paper containing an order or demand; —*ḍálná* to draw lots —*talab,* a process or precept, a summons.

CHITTÍ, *s.* see *bhúraṛí.*

CHIWÁNÁ, *s.* a place for cremation; called also *chiháí* and *chihání, marghaṭ, bhoídagdhá,* and *smasán* (in Benares *sumsán*).

CHOHÁ, *s.* a small well.

CHOKÁ, *s.* rice, (Ságar).

CHONḌÁ, *s. kachchá* wells where the water is near the surface (E. Oudh).

CHOPNÁ, *v.* to throw water from a *daurí* (q. v.), called *ulchab dená* in Bundelkhanḍ.

CHORÍ, *s.* theft; —*maweshí,* cattle lifting.

CHOT, *s.* see *baṭáí.*

CHOYÁ, *s.* a hole dug in the dry bed of a river to get water. Also a name commonly applied to rivulets.

CHUÁ, *s.* (*amaranthus oleaceus*), one of the chief *kharíf* products of the hills. The flowers are of a fine red color not unlike Princes feather. It is also called *battú* or *marsa.*

CHUGÁÍ, *s.* pasturage.

CHUHRÁ, *s.* the lowest caste of village servants, also known by the name of *bhangí* (q. v.), *halálkhor* and *kháḳrob,* but *chúhrá* is the most usual term in villages. The head of this tribe as well as that of the *chamárs* is called *mehtar* and receives perquisites under the name of *mehtaráí.*

CHUKÁRÁ, *s.* customs duty, (Ságar).

CHUKAT, *s.* a settlement, (Delhi and U. Doáb).

CHUKAUTA, *s.* field rates of rent; money rate.

CHUKRÍ, *s.* a fractional division of land (Gaṛhwál and Kumáon).

CHUKṬÍ, *s.* a cultivating tenancy, under which a given

area is rented at a certain stated sum on the *bilmuqta* principle.

CHULLI', *s.* supports placed below stacks of straw, or stores of grain, staddles ; in some places the ground is merely cleaned and elevated and no supports raised, it is then called *ghai.*

CHULLU', *s.* see *chillú.*

CHU'N or *chúní*, *s.* flour, pulse coarsely ground.

CHU'NDRI' BAṬ, *s. khet baṭ* (q. v.), where the fields are divided like the squares in a chequered cloth (*chúndrí*).

CHUNGAL, *s.* a handful of anything dry, as *chillú* (or *chullú*) is of anything liquid. *Khonch* is used in the same sense. In Rohilkhanḍ *lup* or *luf* is as much as two hands joined can hold, but in Benares, Delhi and the Doáb, it means only one handful, see *ajaulí, chillú.*

CHUNGI', *s.* illegal abstraction of handfuls of market produce ; sometimes however it is given as rent for the use of market conveniences, such as booths, sheds, &c. ; a *zamíndárí* or municipal tax on articles, brought into a *bázár* for consumption or sale, in contradistinction to Octroi, which is a tax collected at the barriers, with an alternative of taking the goods to a bonded ware-house, for safe custody.

CHU'NTRU', *s.* head-man of a district (Dehra Dún).

D.

ḌA'B, *s.* the name of a grass (*poa cynosuroides*), better known as *kus* or *kusha.* It is generally applied only to the first shoots of the *kus* grass, called in Rohilkhanḍ *dabsa.* The extreme acuteness of its points is proverbial, thus, the intellects of a clever man are said to be as sharp as the point of a *ḍáb* or *kus* leaf. *Ḍáb* is not in much

request as fodder for cattle, but, when soaked it makes very good twine, and is occasionally used in thatching houses. It is however in great demand in almost all *Hindú* religious ceremonies. It is considered very desirable to die upon a bed of *ḍáb.*

ḌÁBAK, *a.* fresh well water, also call *ḍabka.*

ḌÁBAR, *s.* low ground where water lodges; a hollow below the homestead; a small tank; a vessel for washing in.

DABEHRÍ, *s.* a light kind of plough (W. Oudh and Rohilkhand); *dabehrá* is a large ploughshare (E. Oudh).

DABIÁ or *dábí, s.* a term applied to about 10 handfuls (*muṭṭha*) of *kharíf* produce. *Lehná* is the word used in the same sense in regard to *rabí* produce. About 4 *muṭṭhá* make a *lehna*; about 4 *lehná* a *dabiá*; about 5 *dabiá* a *bojh*, and about 100 *bojh* a *pahí.* Five *dabiá* of *kharíf* produce amount to a *dhoka*, about 10 *dhokas* make a *bojh*, or load, and an aggregation of several *bojhs*, make a *kúndar.* The application of all these words varies very much in different districts and even in different *parganas.* See *kundurkha, kharní, pahṭa, santrí, seinka, lehna, pahí.*

ḌABKA, *a.* see *ḍábak.*

ḌABRA, *s.* a marsh, puddle, small pond; also (equivalent to *tapra*) a small field (U. Doáb).

ḌABRÍ, *s.* division of profit amongst the village community according to their respective shares (U. Doáb).

DABSA, *s.* see *ḍáb.*

DACH, *s.* homestead, (E. Oudh).

DÁDANÍ, *s.* advance to cultivators, especially by the opium department.

DÁD-KHWÁH, *s.* a petitioner for justice, a plaintiff, a suitor; *dád-ras*, a redresser of grievances.

DÁD O SITAD, *s.* giving and taking, borrowing and lending.

DADRÍ, s. see *arwan*.

DÁEN or *dáoná*, s. the tying of a number of bullocks together to tread out grain. They are invariably driven from right (*dahná*) to left, whence perhaps the derivation.

DAFA, s. section, paragraph, also called *fiqra*.

DAFÍNA, s. buried or hidden treasure, a hoard; treasure trove.

DAFTAR, s. office; records; —*í*, a man employed in preparing and taking care of articles of stationery, and in ruling or binding sheets of paper for official purposes.

DAGÁ, s. fraud; cheating, —*báz*, a cheat.

DAGAR or *dagrá*, s. a path (rarely used, *pagdandí* is the general word), see *dahar*.

DAHAL, s. (also *daldal* or *daldalí*), a quicksand or quagmire.

DAHAR, s. a road, see *dagar*.

DAHENDÍ, s. a vessel for holding *dahí*, or curdled milk.

DAHIÁ, s. a field. Land near a village (Benares and Ságar).

DAHMARDÁ, s. a cart smaller than a *gárí* and *chhakrá*, but larger than a *rehlú*, so called from its capacity to carry ten men (Rohilkhand). Also called *dobardá* or *dobaldá*.

DAHNÍMÍ, s. (lity. half of ten), five per cent (Delhi).

DAHOTARÁ, s. tithes, an allowance or tax of ten per cent. See *dahyak*.

DAHR or *dahrí*, s. stiff clay soil (in low ground). It is usually applied to a marsh or any inundated land (Delhi).

DAHSÁLA, s. decennial.

DAHSANÍ, s. belonging to ten years. A book comprising the collections, accounts, registers, &c., of 10 years. The book generally known as the *dahsaní kitáb* was compiled in 1210 F. with the aid of the *Kánúngos*, *Mutawalís*, and

Kázís assembled at Barelí for the purpose of showing the quantity of land in occupation of the *muáfídárs.* In it the name of the occupant was sometimes recorded, sometimes that of his son, and sometimes when neither could be ascertained, the name of the original grantee. It was made necessary by the changes in property attendant on two revolutions: the usurpation of the *Rohillá Paṭháns,* and the conquest by the *Nawáb Wazír.* Two columns of this register exhibit under the description of *málik qadím* and *málik hál,* the ancient proprietor known to the *ḳánúngo* records, and the more recent occupant.

DAHYAK, *s.* ten per cent. At the close of the last century the Govt. adopting the practice of Native rulers, fixed its land revenue at $\frac{9}{10}$ of the assumed gross rental. The tenth part left to those with whom it engaged was called *dahyak* or *dobiswí.* The theory under the Oudh Native Govt. was to leave 10 p. c. as a remission of revenue (*nánkár*), or as revenue-free land (*sír*), to the rent collecting *málguzárs,* and on this theory was based the legal presumption officially laid down in Oudh at the revised Settlement that, all old proprietors were entitled to an interest equal to $\frac{1}{10}$ of the rental, but not to more, or to the lease of the village. But as a matter of fact it has been clearly shown that owing to the weakness of the Native Govt. those in managing possession did enjoy much more than $\frac{1}{10}$ of the rental. In the Trans-Gogra districts the word is used in connection with *birt* tenures, a general feature of which is that $\frac{1}{10}$ of the land is left unassessed, and to holding this land rent-free, whether in possession of the management of the village or not, the *birt-dár's* right is usually confined; the other $\frac{9}{10}$ are as a rule subject to periodical enhancements of rent, and should the *birt-dár* (who is generally the person who has reclaimed

the land), not agree to the enhancement, he falls back on his rent-free holding, the lease being otherwise disposed of. *Chahárum* (¼) and *satwant* (⅐) are also not uncommon proportions of the rental for subordinate proprietors to enjoy in the Faizábád division. *Dahyak* was also applied to the 10 per cent formerly allowed in our territories as well as in Native States, to *tahsíldárs* and *ámils* for their profits and the cost of collecting the Govt. revenue. (Reg. II of 1795).

DÁÍ, *s.* property which can be bequeathed or inherited.

DAIJÁ, *dahez* or *jahez*, *s.* a dowry or portion which the wife brings to the husband in marriage. The passages in Manu are contradictory as to purchasing a bride by a dower; Arrian says, that in marriage, the Indians neither took nor gave money; while in Strabo we read their wives were purchased for a yoke of oxen. The present practice among the agricultural tribes of the N. W. P. is for the bride's father to purchase the bridegroom, so that the man receives the dowry, (dower the wife is of course entitled to, by the laws of inheritance); the *daijá* consists for the most part of money and household utensils. Thus even when the daughter of Jai Chand was forcibly abducted by Pirthí Ráj, the father sends to him "the richest gems, the fruit of the victory of Biji Pál, inestimable wealth, pearls, elephants, and dyes". So too when the same hero marries the daughter of the Dahima of Biana he receives from his father-in-law, "8 beauteous damsels, 63 female slaves, 100 chosen Irák horses, 2 elephants, 10 shields, a pallet of silver for the bride, 100 wooden images, 100 chariots and 1,000 pieces of gold." This system, the fruitful source of female infanticide, arises from the almost universal desire to obtain for the daughter the pri-

vilege of marrying into a higher family, which is only to be acquired by purchase. Thus among *Bráhmans* and *Rájpúts* the relative position of the several clans can be easily ascertained by learning with what families sons and daughters respectively intermarry. The sons marry those of an inferior stock, and receive money for the condescension; the daughters marry those of a superior stock, and their parents have to pay for the privilege. Where perfect equality reigns (and mutual convenience, as well as the gradual extinction of ancient prejudices are slowly tending to this result), sons and daughters of three or four different stocks intermarry; and as alliances are thus not sought for mere honor and distinction, the payment of exorbitant prices is obviated. Sometimes indeed an imaginary purchase is made, merely as a type of the custom. "The lower castes often receive money on the marriage of their females called *húnda*, which is the *Asura* or 5th form of marriage; and it is suspected that *Bráhmans* occasionally in the present avaricious age, incur sin on this account. A poor family to avoid the disgrace of receiving *húnda*, will sometimes marry their daughter into a family of similar circumstances; or an intermarriage may be agreed upon on both sides.

DÁIM, *a.* perpetual; —*ul habs*, perpetual imprisonment; *bandobast dáimí*, the permanent settlement of the revenue; a criminal sentenced to imprisonment for life is called *dáimí*.

DÁIN, *s.* the 8 *dáins* in the *Dún* are hill-estates, each containing a certain number of hamlets, of which the fields and the lands of one adjoin and mix with the fields of another. Their *mukaddams* are probably the ancient *zamíndárs* of the *Dún*.

DAIN, *s.* debt, liability; —*dár*, debtor; —*muajjal*, a debt

payable on demand; —*muwajjal*, a debt of which payment is deferred.

DÁIR, *a.* instituted, pending (also *marjúạ*).

ḌAKAITÍ, *s.* technically a robbery committed by five or more persons conjointly. But under Native rule it was applied to organized robberies conducted by armed gangs, who frequently looted villages by torchlight, shooting down the inhabitants who resisted and torturing those who would not reveal where their treasures were hid.

DAḲHAL, *s.* entrance; taking possession; possession, occupancy; engaging or meddling in an affair, entering in an account and the like; —*dihání*, delivery of possession, —*náma*, a deed or warrant of possession; —*yábí*, receiving possession; *daḳhíl*, an occupant.

DÁḲHIL, *a.* entered, received, filed, deposited, entrance, taking possession, entry of an item in a deed or register; a receipt for money; annexation of lands, inclusion of a minor in a major parcel of land; —*daftar*, consigned to records (which is equivalent to being postponed indefinitely), struck off the file of a judicial officer; —*dár* or *kár*, an occupant; —*ḳhárij* or *muḳhárij*, entering and ejecting the removal of one name and insertion of another in the Govt. register of landed proprietors, whenever a transfer of revenue-paying property is effected; —*a*, a receipt, especially that granted by the Govt. for revenue-payments; —*í*, included, comprehended, applied to villages which have become included in the list of revenue paying villages, having branched off from and being dependent upon those on which the assessment was originally levied (which latter are called *aslí* villages).

ḌÁK NÍLÁM, *s.* a bid at sale by auction.

ḌÁKRA, *ḍakárá* or *ḍhakar*, *s.* a stiff dark clay, prevailing in natural dips and hollows where water collects and lies during

the rains (U. Doáb). This land remains moist after the other soils have become dry; and being situated near and around ponds and lakes is, as a rule, irrigated from them. From this clayey nature it forms into very large clods, and if once allowed to dry and cake, it cannot be cultivated until it is moistened. *Seotá* is a rich loam or mould, something like *dáḳrá*, but with less clay in it. It varies much in fertility according as it approaches *ḍákrá* or is light and mixed with sand. *Pilotá* is a poor friable yellow soil, generally sandy; even when it clods the particles do not bind together like *dákrá*. Its distinguishing characteristics are its yellow or dark red colour and its inability to retain moisture. *Bhúṛ* is simply sand generally of a whitish grey colour, for when it becomes yellow it is termed *pilotá*.

DAL, *s.* wild rice. In E. Oudh *tinní* and *passai*.

DÁL, *s.* the split pea of *múng*, *arhar*, *urd*, and a few other pulses. See *daliyá*.

ḌÁL, *s.* the name applied in Delhi and U. Doáb to the basket used to raise water from a canal. It is made sometimes of leather, but generally of *múnj* or *jháú*. *Ḍál* irrigation is used where the canal is much below the level of the land, and is, in consequence of the labor attending it, more expensive than *tor* irrigation, which consists in merely breaking down the field ridge, and allowing the water to pass through it.

DALDAL, *s.* —*í*, see *dahal*.

DALGANJANA, *s.* a kind of rice.

DALHÁRÁ, *s.* grain-seller.

ḌALIÁJHÁR, *s.* the season of joy and relaxation at the end of seed-time (literally the brushing out of the sowing basket) also called *kúṇṛmúndná*, *hariar*, *baibharí* and *kúṇṛ-bojí*.

DALÍL, *s.* argument, proof; plural *daláil.*

DALIYÁ, *s.* a coarse meal; any sort of split pulse, ground finer than *dál*, in which the seed is understood to be split only into two pieces.

DALLÁL, *s.* (corruptly *dalál*), a broker; they are commonly *Khatrís*; —*í*, brokerage, agency, commission; a tax on brokers.

DÁM, *s.* a former copper coin in the *Áín-i-Akbarí*, and consequently in most old revenue accounts, $\frac{1}{40}$ of a rupee; but to the common people it is $\frac{1}{50}$ of a *ṭaka*: 25 therefore go to a *paisá*, and 12½ to an *adhelá* (see *damṛí*, *chhadám* and *sikka*); hence, —*aí*, amount of assessment (C. Doáb); —*í wásilát*, gross assets of a village.

DAMANS, *s.* a purchased share of an estate or village.

ḌÁMAR, *s.* resin, more especially that of the sal tree (*shorearobusta*).

DÁMCHA *s.* see *machán.*

DAMKÁ, *s.* a hillock (E. Oudh).

DAM-MADÁR (or *dhammal*), *s.* a popular ceremony with the agricultural and lower classes of U. Hindustán. It consists in jumping into a fire, and treading it out, with the exclamation of *dam-madár*, *dam-madár*! (by the breath of *Madár*!) It is devoutly believed that not a hair of these devotees gets singed, and that those who have practised the ceremony are secure against the venom of snakes and scorpions. Badí-ud-dín *Sháh* Madár, in honor of whom the ceremony annually takes place, was, according to the *Mirat i Madária*, a converted Jew, born at Aleppo in A. D. 1050; having taken up his abode in the reign of *Sultán* Ibráhím Sharḳí between Cawnpúr and Farruḳhábád, and expelled therefrom an evil genius, called Makan *Deo*, who infested the place, he gave the name of Makanpúr to

his residence, and was buried there in A. D. 1433, at the good old age of nearly 400 years. His handsome tomb was raised by *Sultán* Ibráhím. He is believed to be still alive and hence is frequently styled Zinda Sháh Madár. Mohammad gave him the power of retention of breath (*habs i dam*), whence arose his longevity, as the number of his respirations was diminished at pleasure. The fair or festival which takes place at his tomb during the first 17 days of *Jamádí-ul-awwal*, is known by the names of *chhaṛí*, *mední*, *charágan* and *baddhí*. The two ceremonies of *dhammal khelná* and *gai luṭáná*, which take place on the 17th day, are described in the *Qánún i Islám*. Mrs. Mír Hasan Ạlí tells us that women can never safely enter the mausoleum containing the Saint's ashes, for they are immediately seized with violent pains as if their whole body were immersed in flames of fire. There is a class of *faqírs* called *Madária*, after his name; they generally wear black clothes and are much addicted to intoxicating drugs.

DAMṚI', *s*. In the Delhi territory, the term is applied to the sub-divisions of a village. Thus in Gopálpúr of Rohtuk, there are 150 *damṛís*, each *damṛí* being equivalent to 25 *kachcha bígahs*. But *damṛí* is commonly known as a nominal coin, equal to 3⅛ or 3¼ *dáms*; or between 2 and 3 *gaṇḍas*, so that a *damṛí* varies from 8 to 12 *kauṛís*, according to the good will and pleasure of unscrupulous *baniás*.

DA'NABANDI', *s*. cursory survey to find out the produce of a field.

DA'NADA'R, *s*. fixing the *jamạ* according to the actual produce.

ḌA'NḌ, *s*. high ground; a fine; a land mark; retaliation.

ḌA'NGAR-TAUJI', *s*. a revenue amount.

ḌANGWÁRÁ, *s.* reciprocal assistance.

DÁNPATRA, *s.* a deed of gift conveying lands to *Bráhmans*.

ḌÁNṬH, *s.* the knots in the stalks of grain, the refuse of the harvest floor; also called *datúá* and *ḍanṭhlá*. In W. Oudh *katrí* or *katlí*.

DÁNTÍ, *s.* a sickle.

DAR, *s.* a rate.

DÁR, *s.* subordinate tenure in E. Oudh which is described by the Settlement Officer of Partábgaṛh as synonymous with *bai-birt* or *birt*, for which valuable consideration has been given, and which see. The tenure is said to be confined to small *chaks* or patches of land less than a village.

DARÁMAD, *s.* an account of fees paid for serving processes; entrance. The return of process. *Darámad barámad*, receipts and disbursements.

DARBÁB, *ad.* with respect to, as to, regarding.

DARBANDÍ, *s.* rent-rates used for assessments. Mr. W. A. Forbes thus describes his method of deducing soil and produce rates in Meerut. "A table of *Nijkarí* (rent in kind), and *zabtí* (cash rent) rates, is prepared in the following manner:—

Nijkarí rates. A *kankút* or appraisement of crops is made in a certain number of villages in each *pargana*. This is done for each denomination of soil and of each kind of crop, in well, tank and canal irrigated, as well as in unirrigated land. From the gross outturn is deducted the cultivator's share, at the average proportion found to prevail in the *pargana*. In order to ascertain this average, the rates of shares enjoyed by the cultivators are obtained from each village in the *pargana*. After deducting such share, the remainder is valued at the average "village rate" for the past ten years. By the village

rate is meant that prevailing between the dealer and the grower, as distinguished from the higher rate prevailing in the market. Two produce value tables were prepared, one from the price-current for ten years, and the other from a careful scrutiny and abstract made from *Mahájan's* books, the former being used as a check upon the latter, which is the one adopted for ultimate use. Thus a rate of rent paid in kind is obtained for each crop in each description of soil, irrigated, or unirrigated, for a certain area, the irrigated crops being sub-divided into the heads, "wells," "tanks" and "canal."

Cash rents. But as a test of appraisement, and also for the money rents where the crops could not be measured, the money rents prevailing over the whole *pargana* for every description of crop and soil, were ascertained from the *paṭwárí's* papers, from decisions in rent suits, and by verbal enquiries from *zamíndárs* and *paṭwárís*; and from the information thus collected an average was struck. These combined produce and money rates are then applied to the soils and crops actually under cultivation in a certain number of villages, and the division of the total money values into the total cultivated areas, gives the average for each soil, for the total, for each kind of irrigation, and for unirrigated. Lastly, the average of all these gives the average rate for the cultivated area of the *pargana.* The *pargana* rates so obtained are assessed upon the soils of different denominations under each kind of irrigation, as also upon unirrigated land, for the whole *pargana*, and the *pargana* assumed *jamábandí* is obtained. The same process being followed in the case of each individual *mauza* and estate, its assumed *jamábandí* is found. But the above is necessarily work to be performed by native agents through the *Tahsíldárs*, and partly obtained

from records in the office. Data so collected and compiled require to be carefully tested in every way. Even with the most careful testing and examination, I look upon such data, not as the foundation of an assessment but as the test by which to prove the results of the Settlement Officers conclusions, after personal investigation into the condition of each village and estate. No average rates which could be prepared would justify a "chamber" assessment of the whole *pargana*, and thus when I say that such and such are my ascertained assumed rates for a *pargana*, I would reserve the right in fixing the *jamas* of individual estates, to run up and down the scale, and finally to be perhaps on the whole rather over, or under the *pargana* rates, based strictly upon my assumed rates.

Class rates. In addition, therefore, to the above produce and soil rates, I have proceeded to form village or class rent rates in the following manner:—Each village in the *pargana* is visited and narrowly examined in every part and with reference to every particular, by the assessing officer. Notes are made of its condition, nature or fertility of the soils, capabilities and actual amount of irrigation, whether from wells, tanks or canals; its population and class of cultivators; and as part of its condition, its cultivation as compared with its area, and the capability for extending its cultivation. In fact, every point which should receive a Settlement Officer's attention is noted down. Sample villages are taken, and around these are grouped in classes, the other villages of the *pargana*. I call them classes in preference to circles, because it by no means follows that contiguous villages come within the same class. Often it may be so, but such exceptions cannot be made the rule. In thus personally examining the *pargana* the most extensive and accurate data can be

obtained regarding rates of rent. Riding through the fields of a village, the scattered cultivators are questioned as to the amount of land they hold in cultivation, and the rents they pay, whether in kind or in cash, whether on certain crops, or as it very often happens, by "all round" rates, that is, land taken at a certain rate in the lump, good and bad, irrigated and unirrigated, whether to be sowed with pulses, wheat or cane. Then follows a visit to the village itself, and a chat with the people round the sugar-mill, which becomes for the occasion the centre of attraction alike to the busy and idle; and the information gathered from the fields is confirmed or corrected, or reasons for contractions discovered. Thus the cultivator in his field when questioned will state that he pays Re. 1-9-6 all round per *bígah* for his land: on going into the village the landlord at the sugar-mill tells you he takes Re. 1-8-0 all round; he is checked and told you know better; then the intelligent inhabitant steps forward to cut the knot and explains that one *áná* in the Rupee is charged in addition for "*Malbah*" or cesses. In this way, having grouped the villages in classes, and ascertained the rates from a large number where cash rents prevail, we arrive at very accurate "class rates," and are enabled to test the rent tables previously referred to. It is extraordinary how nearly rents are assimilated through out the country, and how closely, after practice, one can determine the exact amount of rent prevailing from an examination of the village lands. Thus it may be seen that my trust as an assessing officer, is placed entirely upon the conclusions and results I have personally arrived at from my visit to each village. Those results I test and compare in every possible way by the other data, prepared after the usual methods, and by the hands of

others. Having arranged my groups or classes of villages, I arrive at a rough estimate of the proper *jamạ* to be borne by them, by applying to each the rate of its class, and that *jamạ* is compared and tested with the rent and soil rates of the *pargana*."

DARBÁR, *s.* the executive Govt. of a Native State; also a levee held by a Native prince or high English officer.

DARGUZARNÁ, *v.* to decline, to leave off, to refrain from, to pass by.

DAR-IJÁRA, *s.* a sub-lease, an under-farm.

DARJA, *s.* grade, rank, class; —*badarja*, gradually, step by step, classified.

DARJ-KARNÁ, *v.* to enter, to write.

DARḴHWÁST, *s.* request, application, petition, also the agreement taken from *málguzárs* to abide by the assessment and pay the revenue; —*ḳhás*, a special application; —*ụzrdárí*, a petition of objection.

DARMIYÁN, *s.* between; interval, middle, midst.

DARMUSTÁJIR, *s.* a sub-lessee, a tenant holding of a farmer, not of a *zamíndár*, an under-farmer.

DAROBAST, *s.* the whole of a district, or estate, —*i aimma*, a grant of the whole of the lands constituting a rent free estate.

DAROG̣-HALFÍ, *s.* perjury, false swearing.

DAR-REHN, *s.* a sub-mortgage.

DARSHANÍ, *s.* at sight, (as a bill).

DARSÚRAT, *ad.* in case, provided, should, suppose, that, in the event of.

DÁR-UL-ZARB, *s.* the mint, more commonly called *ṭaksál.*

DARYÁ-BARÁMAD, *s.* alluvion; —*burd*, land lost by river encroachment; diluvion.

DARZÍ or *Súji*, *s.* a tailor by profession.

DAS, *s.* ten. *Das nakṭoṉ meṉ ek nakṭá*, among ten men with their noses slit, one with his nose whole is nicknamed *nakkú*, i. e. if out of fashion perfection is crime.

DÁSÁ, *s.* a reaping hook, also *hasiá.*

DAST, *s.* the hands, —*basta* or *banda*, with folded hands; —*bardárí*, relinquishment, renunciation, withdrawal, literally drawing back the hand, —*andází*, interference, interposition.

DASTAK, *s.* a notice of demand or summons.

DASTÁWEZ, *s.* a deed, a document, a bond, an instrument, a voucher, —*hiba*, deed of gift, —*jálí*, forged document, —*ḳabúliyat*, a deed of acceptance or agreement, —*ḳist-bandí*, a deed of instalment, —*mahr*, a deed of dower, —*musaddaḳa*, an attested deed, —*mushtaba*, a suspicious deed, —*zamánat*, a bail bond, a bond of security.

DASTGARDÁṈ, *s.* a loan without any voucher, a loan on verbal promise.

DAST-ḲHAT, *s.* signature, hand writing.

DASTÚR, *s.* custom, usage, practice; —*ḳhándání*, family usage, —*mustamra*, an unvaried practice, —*tijárat*, mercantile usage, —*ul-ạmal*, rules for guidance.

DASTÚRÍ, *s.* a fee, customary perquisite or commission.

ḌAUL, *s.* estimate of assets for the purpose of assessment.

ḌAULÁ, *s.* a boundary.

DAURÁ, *s.* sessions, circuit, tour, —*par*, in camp.

DAURÁN, *s.* pendency, duration, currency.

DẠWÁ, *s.* claim, demand, —*baịbát*, a foreclosure claim, —*bedaḳhlí*, a claim for ejectment, ouster or dispossession, —*haḳ-shafa*, a claim for pre-emption, —*ijráe ḍigrí*, claim for execution of decree, —*istiḳráḳ istehḳáḳ haḳíyat*, claim for recognition of right and title, —*izáfa-lagán*, a claim for enhancement of rent, —*mahr*, a claim to dower, —*muạ-*

wiza, a claim for compensation. *Dawídár*, a claimant, plaintiff, suitor.

DEGRI', *s.* corruption of decree.

DEHAR, *s.* low lands flooded during the rains. In Oudh the more common word is *kalyár* or *khalár*.

DEHI', *s.* a village, pertaining to the village as —*bígah*, the village *bígah*; —*rít*, the village rate; also one of the designations of a resident cultivator.

DEHIR, *s.* lands flooded in autumn.

DEHWÁL, *s.* the village official in C. Oudh (not necessarily a *Bráhman*) who performs certain preliminary ceremonies for the agricultural community before such operations as fixing the door in the house of a new settler, laying the foundation of a new well and so forth, for which he is paid in grain from the threshing floor or in rent-free land. A principal duty of the *Dehwál* is to set up the *holí*, a stem of *Palma christí* and five pieces of cow-dung fuel, (*oplá*, *kandí* and *ballá*), on the *Basant panchimí* in E. Oudh, and the last day of the month of *Mágh* or *Basant* in W. Oudh, and to set fire to this on the last day of the month of *Falgun*.

DEJÁ, *s.* *Daijá* or *jahez*, a dowery, see *daijá*.

ḌEL, *s.* a clod; land ploughed and ready for *rabí* crops. Also called *Parial*.

ḌEOLA, *s.* mounds, high ground.

ḌEOṚHÁ, *s.* one and a half: used to express interest in kind, at 50 per cent. *Hisáb ḍeoṛhá*, an old system of account during Native rule, under which interest was not decreed when it had run beyond 50 per cent of the principal.

DESWÁR, *s.* by districts: a village statement.

DEWÁLÁ, *s.* bankruptcy. *Dewáliyá*, bankrupt.

ḌHÁK, *Palás* or *Chhiul*, *s.* (*Butea Frondosa*). It grows

profusely in the *jangals* of Oudh and the N.W. P. There is no part of the tree that is not brought to some use or other. The roots produce a fibre from which is manufactured rope known as *Bakhar.* The bark (*chhál*) and flowers, (*ṭesú ká phúl*), are used for dyeing purposes. The gum (*chuniyá gond*) is little inferior to gum Arabic, and the leaves and wood provide fuel for the village and sugar cane manufactories. The best gun powder used to be made of this wood. In the months of February and March when the *ḍhák* is in full bloom, its rich clusters of scarlet and olive brown flowers form quite a feature in the landscape. The flower is sacred to "*Sarswati,*" the Minerva of the *Hindú* Pantheon. The seed is called *palás papra.*

DHÁLÁ, *s.* a tenth or tithe; collections made from *asámís* to cover village expenses; also called *jamạ dhálá*, synonymous with *Dhárbáchh.*

ḌHÁLBHOL, *s.* transfer by sale.

DHÁN, *s.* unhusked rice. There are four main classes of rice ordinarily grown in E. Oudh, *viz.*, those distinguished by the names of *Kuárí dhán, Jeṭhí dhán, Sáwaní* or *Sáṭhí dhán*, and *Jaṛhan*, but the varieties are innumerable. There are nearly 100 different kinds in the Lucknow museum. The outturn per acre of *Kuárí dhán* is on an average from 12 to 13 *mans*, and the selling price at harvest time is ordinarily one *man* for the rupee. *Kuárí dhán* is sown with the first fall of rain and is cut in *Kuár*, (September, October) hence the name. *Jeṭhí dhán* is sown in April, in places where water is still lying, and it is cut at the beginning of June. The average yield per acre is from 18 to 20 *mans.* This rice (which in appearance is precisely similar to the *Kuárí* rice), entails far more labor in its cultivation than any of the other

kinds. During the greater period of its growth the fields are flooded, but the water is not allowed to lie incessantly. It is generally allowed to lie for 12 hours, and is then drained off for 12 hours. This latter period is during the night. *Sáwaní* or *Sáṭhí* rice, so called because it is said to ripen 60 days after sowing, is the least esteemed of the different local sorts. *Sáṭhí dhán* is very little grown and is seldom cultivated in places where there is the least hope of a better crop. The average produce per acre may be set down at 9 or 10 *mans*. *Jaṛhan* is the best rice grown, both as regards quality and quantity; the average yield per acre is 15 *mans*, and the selling price 50 *sers* for the rupee, when cut. *Kuárí dhán* ordinarily sells for 34 *sers* the rupee, *Jeṭhí dhán* 30 *sers*, and *Sáṭhí dhán* 42 *sers*. These three kinds of rice are preferred by the poorer classes to *Jaṛhan*, because they swell to a much larger bulk in process of cooking, and consequently less is required for a meal. *Jaṛhan* or *láin* is thickly sown in small seed-beds and is transplanted when rather more than a foot high, in bunches of four or five plants, into low-lying fields which have been previously carefully prepared. This is a precarious crop being easily injured by both flood and drought. Wild rice is called *Pasárí* or *Tínní*, q. v. In N. Oudh the classification is as follows:—I. *Dhán or autumn rice*, and the best kinds are *anjaná*, *muṭmurí*, *naranjí*, *phúlbrinj*, *dúdhí*, *minwarí* and *parní*. The inferior kinds are *sáṭhá*, *dihúlá* and *khuthmera*. II. *Jaṛhan or winter rice*, of which the best kinds are *hansráj*, *mahesiá*, *satira*, *ketakí*, *darai*, *phen*, *rámbhog* and *gaúriá*. The inferior kinds are *anandí*, *uduá*, *kasambhá*, *belan*, *raidasí*, *raimuniá*, *kargahí* and *kai*.

The rice of L. Bengal is much superior to that grown in Burma; the rice that goes home from the latter coun-

try is mostly used in the manufacture of starch, spirits, &c. It sells at 8 to 12 shillings a cwt. in England, while good Bengal fetches 14 to 18, and good Carolina 35 to 40 shillings. The inhabitants of Bengal and Behar consume about 330 million *mans* of rice yearly=12¼ million tons. Half a million tons are annually exported, and two millions go for seed and waste, so that the total annual requirement is equal to nearly 15 million tons of rice or say 574 million *mans* of paddy. The average price ranges from 18½ *sers* of 80 *tolahs* for the rupee in Húghli, where it is dearest, to 30⅝ in Balasore, where it is cheapest. Bengal rice has been classified as, (1) early rice, which is also known as summer or autumn rice, (2) winter rice, and (3) spring rice. *The early rice* is called *biali* in Orissa, *aons* in Bengal, *bhadaí* and *será* in Behar, and *ashú* in Assam. It is largely grown on high lands and is sown broad-cast. It usually gives place to a winter or *rabị* crop of peas, wheat, barley, gram, pulses, cotton, &c. It is sown from March to May according to the particular locality, and is reaped from August to October. *The winter rice* is called *sarud* in Orissa, *amun* in C. and E. Bengal, *aghaní* and *himanto* in W. Bengal and Behar, and *stiálí* in Assam. This is the staple food of the people of the L. Provinces, it is sown (both in the broad-cast and transplanted manner) in strong low-lying lands. The transplanted variety which is the commonest kind in Bengal, is sown in seed-beds in high lands, and when the rains have moistened the soil, the seedlings are transplanted when a foot high into marshy soil. The broad-cast variety is sown in deep marshes, and as the water rises the paddy grows with it, attaining sometimes the height of 20 feet, and it has been known to grow a foot in 24 hours; it also bears emersion for

7 or 8 days in clear water. Both these varieties are sown according to locality, from March to June, and reaped from November to January. The planting out takes place in August and September. *The spring rice* known as *dalúá* in Orissa, and *boro* in Bengal, is only grown in small quantities, being coarse in grain, and troublesome of cultivation, by reason of frequent transplanting, as the water recedes. It is sown in December and January and reaped from April to June. Five-sixths of the rice crop in Bengal is *amun.* From 18 to 20 *mans* of paddy an acre is a good average yield in Bengal, from 10 to 12 in U. India, 11 to 15 in Sindh, in British Burma 34, in Java 14 to 16, and in Europe and America 30 *mans.* Ploughing begins in February and is continued in March when moisture permits; it is repeated 4 or 5 times. In April or May the seed is sown broad-cast, and the plant benefits by being strong and hardy when the rains set in, and the plough is often run through the young plants to stimulate them. The transplanted rice requires a couple of additional ploughings and harrowings. and the transplanting needs much water and is done from June to September. The land is rarely manured. but much of the stalk is left to be eaten down by cattle, and the land is served in the process. As a rule a rice and a *rabí* crops are taken every year from the same fields. Irrigation is useful at seed time (April, May), at transplanting time (July, August), and in October as the crop matures. The average cost of cultivation is equal to a third of an average crop, or say from Rs. 6 to 8 per acre exclusive of rent, but the cultivator pays in labour and not cash. The rice plant and unhusked grain is known as *dhán.* Husked rice is commonly known as *cháwal* or in persian *brinj*, when boiled, it is

called *bhát* or *khushka.* The only attempt the author has heard at the derivation of the word paddy, is that the Malay equivalent for rice in the husk is 'paddy.'

DHÁN-BIGÁH, *s.* lands cultivated by *pattídárs* at a low fixed rate.

DHANIYÁ, *s.* coriander seed, (*coriandrum sativum, Linn*).

DHANKAR, *s.* the land in which rice has been grown is so called when it is recropped, as land in which *sáwán* has been grown is called *sáwaní* and *kodon, kodelí.*

DHÁP, *s.* one-fourth of a *kos,* half a mile.

DHARAUR, *s.* deposit.

DHARÁWAT, *s.* land ascertained by estimate, not measured.

DHÁRBÁCHH, *s.* an uneven distribution. An imperfect *pattídárí* tenure in which part of the village land is held in common, part separately. The profits of that held in common being first devoted to payment of Govt. revenue and village expenses, the balance is then divided according to the respective holdings. *Dhárbáchh, báchh* and *bigahdám* are synonymous.

DHÁRDHURÁ, *s.* the name by which the custom is known which makes the main stream of a river the boundary between States and properties. The custom is known in the Panjáb as *daryá-bunná.* It is nearly universal in U. India and originated in different clans and communities possessing lands on opposite banks. When estates can claim increment on the opposite bank the custom in the Panjáb is known as *kuch-mach.* In Oudh this last custom is so little known that it has no name even. Under the existing law (XI of 25) the first point for enquiry is the *prevailing custom,* and whatever that is, it must be followed. If there is no such custom the next point for determination is *identification*; if the land was suddenly

cut off and can be identified, then the ownership will not change even although the deep stream intervene. If the loss was gradual and the land cannot be identified, ownership is lost. These two last provisions are shown by Blackstone and Vattel to be based on European laws, and not on Asiatic custom. Islands newly thrown up belong to Govt., provided the water that surrounds them is not fordable.

DHARMÁTAR, *s.* a charitable grant.

DHARNÁ, *s.* a mode of extorting compliance by exciting superstitious feelings; a person wishes to obtain something of another, he threatens to put himself to death or sit at his door until he gets it; while this is going on neither party can eat or drink.

DHAROHAR, *s.* deposit: land yielding two crops, more commonly known as *do-faslí*, (q. v.).

DHARTÁ, *s.* discount and commission.

DHARWÁÍ, *s.* the *paṭwárí* who weighs grain.

DHASAM, *s.* a quagmire.

ḌHEKLÍ or *ḍhekul*, *s.* a lever with an earthen pot attached to it by a rope, used for raising water when it is near the surface. It will irrigate 4 *biswás* per diem, or more where water is very near the surface; also *ḍheokal*.

ḌHÍ, *s.* high land; the bank of a river or tank. A remnant of former proprietorship consisting of sites of houses that have fallen and which are now fit for cultivation. Also known as *Gharwí*.

ḌHÍHÁ, *s.* mounds.

DHIRMÁDRY, *s.* lands held by *Bráhmans* for religious purposes.

DHOBÍ, *s.* a washerman. *Dhobí ke aise kúkur, na ghar ke na ghát ke.* The washerman's dog is a fixture at neither

the house nor the river, literally he is ownerless and houseless.

DHOKHÁ, *s.* also *ḍhúhá*, a scarecrow, the latter word also means a boundary mark.

ḌHONCHÁ, *s.* four and a half.

ḌHUI', *s.* small earthen mounds erected to mark the boundaries of villages; alluvion.

DHU'R, *s.* the 20th part of a *biswá*.

DHURÁ, *s.* a boundary, an axle-tree.

DHU'RDENÁ, *v.* to winnow grain a second time.

DHU'RKAṬ, *s.* an advance of rent paid by *asámís* to *zamíndárs* in the month of *Jeṭh* and *Asáṛh*.

DHUS, *s.* glacis of a fort, a red sterile soil.

DHUSIÁ, *s.* a stake in a hedge.

DIÁṚÁ or *Dewárá*, *s.* a tract of alluvial land, also called *char* and *mánjhá*.

DIBÁCHA, *s.* preamble, preface, introduction.

ḌI'H, *s.* the site of a deserted village.

DIHAND, *s.* a good payer: *nádihand*, the reverse.

DIHDÁRI', *s.* this tenure which largely prevails in the Faizábád district, has been officially described as follows by the author. When property was transferred voluntarily or involuntarily, it was by no means an uncommon though not an invariable practice, for the purchaser to assign a portion of it in perpetuity to the seller, for his subsistence, under the above designation. This might be done, by assigning a share equal to $\frac{1}{4}$, $\frac{1}{6}$, $\frac{1}{7}$, $\frac{1}{8}$ or $\frac{1}{10}$ of the property transferred, and land to that extent was then made over, which might be one or more entire *mauzas*, or a smaller quantity of land; or by giving a certain amount of land at pleasure, without any reference to specific share. These *dihdárí* tenures were generally conferred under writing, seldom verbally. When

a whole village is held under this tenure, the sub-proprietor invariably also enjoys all village privileges and dues, and with these *the proprietor* has no concern whatever. The same is also the case where the sub-proprietor holds an entire and separate fractional portion of a village, included in a single estate; but where there are two fractional portions of any village included in an estate, one of which is held as *dihdárí*, and the other is not, it will generally be found that in that case the sub-tenure carries with it no village privileges or dues whatever. In the course of judicial proceedings, where this tenure was found to extend to the entire village or entire fractional portion, the sub-settlement was of course decreed; where smaller holdings were being contested, the decree has been based on extracts of the field Registers filed with proceedings. It may be mentioned, that at the outset, *dihdárí* grants were always rent-free, and the majority of these are still so. In some cases, however, a low quit-rent was subsequently assessed, known by the name of *barbastí*. This item is always found to be still considerably below the Govt. demand. In this class of sub-tenures, which were given in lieu of other superior rights long since absorbed, whether they be held rent-free or at low rates the superior holder has of course to make good the Govt. demand from his other property. Where the rent-free tenure extends to certain fields only, the other village lands can be held responsible for the revenue that should properly fall on the rent-free portion, whether the *mahál* in which the *mauza* is situated, be at some future period broken up or not. But where the rent-free tenure extends to a whole village, or fractional portion of a village, this will not be the case, and it was therefore ruled, that a condition should be entered in the administration paper

that if the *sadar máiguzár* should hereafter fail in his revenue engagements, these must be accepted on the usual terms by the *dihdárí* holder.

DIKKAT. *s.* difficulty.

DILÁ-PÁNÁ, *v.* to recover.

DILJAMAÍ, *s.* ease of mind; satisfaction: reliance.

DILWARÍ. *s.* land given to the *zamíndár, mukaddam* or founder of a hamlet, rent-free.

DÍNÁR, *s.* see *dirham.*

DÍPDÁN, *s.* lands given to *Bráhmans* on the banks of a river to deprecate encroachments.

DIRHAM, *s.* this and the *dínár* were even in Akbar's time, considered old coins. The *dirham* was silver, of 6 or 8 *dángs*, (1 *dáng*=2 *qíráts*; 1 *qírát*=2 *tassúj*; 1 *tassúj*=2 *habbas*). The *dínár* was gold, weighing 1 *misqál* i.e., $1\frac{3}{7}$ *dirhams*, as they put 1 *misqál*=6 *dángs*; 1 *dáng*=4 *tassúj*; 1 *tassúj*=2 *habbas*; 1 *habba*=2 *jaus* (barley corns); 1 *jau* =6 *khardals* (mustard seeds); 1 *khardal*=12 *fals*; 1 *fal*=6 *fatíls*; 1 *fatíl*=6 *naqírs*; 1 *naqír*=6 *qitmírs*; and 1 *qitmír* =12 *zarrahs*. One *misqál* is thus=96 barley corns.

DISHTBANDHAK, *s.* the pledge of real property; hypothecation, mortgage without occupancy.

DISMIS, *s.* corruption of the English word dismiss.

DIYAT, *s.* a fine exacted for an offence upon the person: the price of blood.

DOBISWÍ, *s.* a reduction or cess of two *biswás* in twenty; the *zamíndár's* right in land, as *málikána* is in money; see also *biswí.*

DOFASLÍ. *s.* lands which bear two crops in the year. It is a popular error to think that the double crop is only obtained from the best manured (*goind* or *gowhání*) lands. The fact is wherever the water supply is large in *outlying* lands, two crops are taken, but the agriculturist is usually

content with one good heavy *rabí* crop from the *inlying* manured lands. The very best of these last are reserved for wheat, sugar-cane or poppy. Wheat may be grown two or three years running in such land, but natives are quite alive to the advantages of rotation of crops, and a very usual rotation is, wheat one year, to be followed by (1) *arhar* (*cytisus cajan*) as a spring crop, but mixed with it is also sown *urd* (*dolichos pilosus*) *kodo* (*paspalum frumentaceum Kœn., ms.*) or *juár*, more commonly called *jundrí* in E. Oudh (*holcus sorgum, sorgum vulgaris*) as an autumn crop. These last grow quickly and are cut before the *arhar* (also called *túar*) has made much progress; that is then weeded and the plough run through it, and left to mature in the spring. This rotation rests the land much, as the leaf-droppings largely supplement the usual manure. Another rotation for wheat, is (2) to try for a crop of *makrá* in the rains, (always a precarious crop), and when that is cut, to put in barley or peas for the spring. In the two-crop lands proper, i.e. the outlying and low-lying lands near a swamp or other abundant water supply, rice (*dhán*) is grown every rains, and as soon as that is cut, barley and peas are sown, as a mixed or separate crop at pleasure, if they can be irrigated; or if they cannot but there is still moisture sufficient in the soil to warrant the seed being sown, gram or peas are put in, and occasionally a sprinkling of barley is thrown in with them.

DOHÁO, *s. zamíndár's* right of milk from *raiyat's* cows.

DOHLÍ or *dohadá*, *s.* a rent-free grant to religious mendicants.

ḌOL, *s.* rich black soil.

DOMAṬ or *doras*, *s.* soil composed of two sorts of earth viz. clay and sand, see *maṭiyár*.

ḌONḌI', *s.* a proclamation.

DONGRA', *s.* a heavy shower of rain such as falls in *Asáṛh.*

DORAS, *s.* see *domaṭ*, and also *maṭiyár.*

ḌORI', *s.* a line with which land is measured, or water drawn.

DU'B, *s.* a sweet and most nutritious grass. It is of three kinds (1) *poundá*, (2) *khútayá* or *chuttú* and (3) *gundalí* or *dhourí*. In other places it is known as *ghoṛdúb* and *bandúbiá*. Its tenacity is proverbial so that it is used as a simile when the fondness of *zamíndárs* for their land is spoken of. Its modest charms have been thus described by Nának Sháh. *Nának nanhá ho raho jaisí nanhí dúb, aur ghás jal jáengí dúb khúb kí khúb.* Nának be modest like the *dúb*, for all other grasses shall be scorched up, but the *dúb* shall ever remain green as it is.

DUBSI', *s.* a percentage allowed to Govt. farmers on the revenue paid.

DU'GLA, *s.* a basket used in throwing up water for irrigation, also called *beṛí.*

DU'LHA', *s.* a bridegroom, *dulhan*, bride.

DU'RANDESHI', *s.* precautions.

DUSHNA'M-DIHI', *s.* abuse.

E.

EKBA'CHHI', *s.* distribution of any sum or cess levied upon all land at an equal rate (C. Doáb).

EKE-BA'-DI'GARE, *ad.* one after the other, mutually.

EK-FARDI' or *ek-faslí*, *a.* a term applied to land yielding one crop annually, usually the outlying fields which are lightly cultivated, and which are also known as *pálo.*

EK-JADDI', *a.* of the same stock, descended from the same ancestor.

EK-MUSHT, *ad.* in one sum, all at once, in the lump.

EKOTRA, *s.* sum, total, interest at one per cent per mensem. Also one hundred and one.

EKTÁ, *a.* single, unique, singular.

EKTARFA, *a.* exparte.

EḲWÁL, *s.* a paper giving the gross quantity in each *asámís'* possession in each *mahál*, with a detail of cultivation.

ENÁHAT, *s.* a second deposit of anything in trust.

ETHÁNÁ, *s.* low lands.

F.

FÁHISH, *a.* obscene, indecent, impudent, shameless. *Fáhisha*, a harlot; anything abominable.

FÁIDA, *s.* profit, gain, advantage, utility, benefit.

FAỊL, *s.* an act, —*jáyaz*, a lawful act, —*ná jáyaz*, an unlawful act, —*záminí*, security for good behaviour.

FAISALA, *s.* adjustment, decision, decree, judgment.

FALÁNÁ, *pro.* so and so, such a person.

FÁLIJ, *s.* the palsy.

FAN, *s.* skill, art, sagacity, stratagem, pl. *funún*.

FARÁG̣AT, *s.* leisure, ease, happiness, competency.

FARÁIZ, *s.* see *farz*.

FARÁR, *s.* flight, running away, —*honá*, to escape, to abscond.

FARD, *s.* a list, sheet, statement, a catalogue, —*báḳiyát*, a balance sheet, —*haḳúḳ*, record of rights —*mukammil*, a complete record, —*ná-mukammil*, an incomplete record, —*táliḳá*, inventory of distrained property, —*ḳarár-dád jurm*, charge sheet, —*sazá*, sentence sheet.

FAREB, *s.* fraud; *farebí*, fraudulent.

FARÍḲ, *s.* a party to a law-suit; *faríḳain*, parties in a suit, also *tarfain*, —*sání*, the second party to a suit, a defendant.

FARK, *s.* distinction, difference.

FÁRKHATÍ, *s.* an acquittance, a deed of release or discharge.

FARMÁN, *s.* an order in writing issued by a Crowned head, a Royal mandate, a command —*bardár*, subject to orders, obedient.

FAROD, *s.* deposits of goods in certain limits; descending, alighting, stopping.

FAROGUZÁSHT, *v.* to omit, forget.

FAROKHT, *s.* sale. selling.

FARYÁD, *s.* complaint; a cry for help; *faryádí*, complainant, a plaintiff, one who sues for justice.

FARZ, *s.* a divine command or ordinance, a duty not to be neglected, a definite portion of the inheritance due to an heir, a widow's jointure, or her share of her husband's property. *Faráiz*, the law of inheritance, the law of partition of property, the obligatory or divine precepts, or statutes of the Muhammadan religion.

FARZÍ, *a.* fictitious, suppositious.

FASÁD, *s.* depravity, wickedness, perverseness; violence, war, sedition, rebellion, mutiny.

FASL, *s.* a season, a harvest, a crop, a space of time, hence the term *faslí*, as applied to the era established with reference to harvests. The word also means a division, a section or chapter. In Oudh the seasons (*rit*) are divided into six periods of about two months each, and they are called *sard*, *sisir*, *him*, *basant*, *gríkham*, *páwas*. The great distinction of the *kharíf* (autumn) and *rabí* (spring) harvests was, as now, observed by former Native Govts., but whereas we have recognised four revenue instalments or *kists*, November and December for the *kharíf*, May and June for the *rabí*, there were under the King's Govt. eight instalments; viz. *kuár*, *kátik*, *aghan*

and *pús* for the *kharíf* and *mágh, fágun chait* and *baisákh* for the *rabí*, named after the months when they fell due. Native rulers generally took two *ánás* of the revenue at each of the eight instalments; we generally take 4 *ánás* during the 4 english months named, but sometimes the instalments are differently distributed, 6 or 7 *ánás* being taken at the *kharíf* and the rest at the *rabí*, or *vice versa* according to the staples usually produced. Opinion at present is in favour of still further reducing the number of instalments. The *rabí* includes the following crops: wheat, barley, pease, gram, poppy, *masúr, sarson*, linseed, tobacco, *manwá* and *radhiá* cotton, *arhar, jethí dhán, kúsum*, mustard, *birrá, sehuán* and sugar-cane. Of these, sugar-cane may be considered an intermediate crop which is cut and manufactured from January to March, and so may *sáwán* rice, which is cut before the rains set in. In the *kharíf* are included (from the months from which they take their names) the minor sub-divisions of (1) *Bhadaen*, which includes *sáwán, urdí, kákun, makrá, bagrí-dhán, sáthí-dhán*; (2) *Kuárí*, which includes *dhán, kodo, til, patuá, sanaí*, Indian corn, cotton; (3) *Aganní*, which includes, *jarhan, bájrá, juár, urd, mothí, múng, patuá* (for seed) *rámdáná, lobiah, bhatwáns*. In some parts of India the *rabí* and *kharíf* harvests are divided into *zabtí* and *nijkarí*; the terms are not in use in E. Oudh, nor is the term *hewat* as applied to the December. January rains, in common use there, (see *nakhat*).

FÁSLA, *s.* space, intermediate space, distance.

FATACHAS, *s.* a tenure by which villages are settled at one equal rate on all the lands indiscriminately.

FATWÁ, *s.* a judicial sentence or judgment: an exposition of the Muhammadan law by a *Muftí* or law officer, the same by a *Pandit* of *Hindú* law is called a *Bywastá*.

FAUT, *s.* death, —*bilâwasîyat*, intestacy, —*í náma*, a document reporting the death of an incumbent and the names of his heirs.

FÁZIL, *s.* surplus, overplus, excess over an estimate, receipt in excess of revenue, learned, wise. *Paṛhe na likhe, nám Muhammad Fázil*, a philosopher without learning.

FIDWÍ, *s.* devoted, a devoted servant: this is a word an applicant or petitioner usually applies to himself; it expresses humility.

FIHRIST, *s.* a list, an inventory, an index, a table of contents.

FILFAUR, *ad.* immediately, directly, instantly.

FILHAḲÍḲAT, *ad.* in truth, in fact; also *filwáḳị.*

FILHÁL, *ad.* now, presently, actually, directly.

FÍ-SAD, *s.* one in each hundred; per cent.

FÍ-ZAMÁNA, *ad.* at this day, up to the present time, during these days.

FOTA, *s.* rent, collections from the tenantry, treasure, a bag.

G.

G̣ABAN, *s.* embezzlement; also *ḳhiyánat.*

GABHUNÍ and *garat bhumí, s.* land round the village; also called *goind* and *gowháni.*

GAD, *s.* a boundary mark; also called *ḍhúí.*

GÁDAR, *a.* half ripe fruit or corn.

GADAR, *s.* see *balwa.*

GADDÁD, *s.* broken, uneven land.

GÁHAN, *s.* a harrow with teeth.

GAHNÁ, *v.* to tread out corn; jewels and ornaments; also to lay hold of, to seize.

G̣AIR, *a.* other, foreign; —*mazrúạ*, uncultivated land; —*mumkin*, impracticable; —*munḳisam*, undivided, held

in joint tenancy; —*muqaiyan*, unstable, unestablished.

GÁJAR, *s.* a carrot.

GÁLA, *s.* a pod of cotton, or more especially a ball of corded cotton which is also known by the name of *godhá.*

GALANS, *s.* (from *galná*, to melt) a lapsed share escheating to the community in default of heirs of the original shareholder.

GẠLIBAN, *ad.* probably.

GẠLLA, *s.* grain. *Gallaí*, rents paid in kind.

GALTANS, *s.* dying without issue.

GẠLTÍ, *s.* error.

GANG BARÁMAD, *a.* also *gang barár.* See *daryá barámad.*

GANJ, *s.* a mart, a market, a village or town which is an emporium for grain and other necessaries of life; the word *nagar* is similarly used. Also a place where sugar is refined.

GÁO CHARÁÍ, *s.* grazing, a grazing tax.

GÁON, *s.* a village, —*baṭ*, a division of an estate into separate villages; or of the several *dákhilí mauzas* of an *aslí* village; also the division of a village by parcels or plots of land, some of which may be scattered among the fields of several other villages, —*kharcha*, municipal or village charges or expenses.

GẠ́R, *s.* a hollow, also a clay soil in low situations where rain water lies for a time.

GAṚÁBAṬÁÍ, *s.* division of produce by stacking the sheaves in shares.

GAṚÁSÍ, *s.* a battle-axe; a sort of hatchet for cutting up sugar-cane and fodder.

GẠ́RATGARÍ, *s.* depredation, plunder.

GARENIÁ, *s.* land mortgaged for a time or until the rents repay the loan.

GAṚHÍ, *s.* a fortified village. —*band*, a *muáfí* tenure by which lands are held at a fixed yearly tribute, much under their value.

GAROH, *s.* a gang. *Sargaroh*, their leader.

GARRÍ, *s.* a rick. A stack of thatching grass; more correctly *kharhí*.

GASHT, *v.* to keep watch, to go the rounds, to patrol.

GÁṬA, *s.* a plot, field or piece of land: a division of a village. —*bandí* or *gaṭwár*, dividing a village by *gáṭas* corresponding with *khetbaṭ*. This is a complex tenure where the fields of individuals are not in juxta position, but scattered over many villages; *gaṭṭah* or *gánṭha*, the twentieth part of a *jaríb* (see *jaríb*).

GAṬHAUND, *s.* a deposit or trust shut up in a bag.

GAṬHWÁNSÍ, *s.* the twentieth part of a *gaṭhá*.

GAUHAN, *s.* a village made over to a party by the owner on a fixed *jama* with *zamíndárí* privileges.

GAUNṬÁ, *s.* village expenses.

GAUNṬIKÁ, *s.* manager of a village equivalent to *mukaddam*.

GAWÁH, *s.* a witness. — *roet, yá chashmdíd, yá mushâhda*, an eye witness. — *háshiya*, attesting witness, a subscribing or marginal witness. — *muddaí*, a witness for prosecution. — *muddá-alaih*, a witness for defence. — *samaí*, a hearsay witness, a witness who speaks from what he has been told. *Gawáhí*, testimony, evidence.

GAYÁL, *s.* unclaimed land of a deceased *biswá-dár*.

GAZ, *s.* a yard (see *jaríb, paimána*).

GHANÁ, *a.* close, thick, numerous, much.

GHARDUÁRÍ, *s.* a former cess from shop-keepers, no longer legal.

GHÁRÍ, *s.* cattle sheds.

GHAṚÍ, *s.* an hour, a watch.

GHÁSGRENIA, *s.* a mortgage redeemable on payment of the principal, the produce going to liquidate interest.

GHÁṬ, *s.* a pass; a ferry, a landing place, a bathing place on river side. —*berí*, a tax on boats.

GHÁṬÁ, *s.* deficiency, abatement, reduction. *Ghaṭí*, loss, demunition, decrease.

GHÁTMÁRNÁ, *v.* to smuggle, to prevent.

GHAURÍ, *s.* a cattle stance: the places where cattle graze during the cold and hot seasons in N. Oudh.

GHELAUNÍ, *s.* something taken by the purchaser in addition to the nominal selling price, also *dastúrí* and *rúk*.

GHENG, *s.* a caterpillar very destructive to gram.

GHUMÁO, *s.* or correctly *kahmán*, a land measure in the Punjáb. Thus 20 *marla*=1 *kanál*; 4 *kanál*=1 *bígah*; 2 *bígahs*=1 *kahmán*. A pair of good oxen will plough a *ghumáo* in 24 hours.

GHUN, *s.* a destructive weevil that attacks wood and grain. *Gehúṉ ke sáth ghun pis gayá.* The weevil has been ground (in the mill) with the wheat, applied to any unforeseen calamity which involves equally both high and low.

GHURAT, *s.* cattle pens. *Ghourá* is a shed for herds of breeding cattle; in W. Oudh called *langhar*.

GHÚRBARÁR, *s.* dues levied on every sharer and *asámí* in proportion to the expenses incurred during the year.

GHÚZRÍ, *s.* payments in kind by tenants at will.

GIRAU, *s.* pledge, pawn, mortgage. *Girwí*, anything pledged or pawned, *girwí dár*, the holder of such, *girwí náma*, deed bearing on such.

GIRD, *a.* round, surrounding —*áwar*, a patrol, a watch, a superintendent or inspector of police or customs, —*áwarí*

supervising, patrolling, inspection, going the rounds —*na-wáh*, environs, vicinity, neighbourhood.

GIRHAST, *s.* a villager, a house-holder, a married person, *girhastí*, husbandry.

GIRIFTÁR KARNÁ, *v.* to arrest, to seize, to take, to take hold of; *giriftárí*, apprehension, arrest, seizure.

GIRUÍ, *s.* a blight which arises from late heavy rains and east wind. It is a red fungus which covers the leaves and when it adheres to the stems thrusts its roots through the pores of the epidermis and robs the grain of the sap as it ascends.

GOÁL, *s.* unclaimed land. (Delhi).

GOCHIR, *s.* broken and bad ground where cattle mostly graze.

GOD LENÁ, *v.* to adopt (a son) see *mutbanná.*

GOHÁNÍ, *s.* and *gundah*, the same as *bárah*, *gabhaní* and *goinḍ*, (q. v.).

GOHÁR, *s.* an assembly, a summons to arms, similar to the Fiery-Cross of the Scottish Highlands, also a path way for cattle which must be preserved as carefully as a boundary; *gohárí*, rich land.

GOINḌ or *gauháni*, *s.* literally a suburb; technically the inner circle of manured fields near the village habitations. For agricultural and assessment purposes, cultivated land is divided into natural and artificial soils. For a description of the former, see under the head of *maṭiyár.* Artificial or conventional soils are estimated according to their distance from the homestead. They are of three denominations in E. Oudh. 1st *jamaị* or *goinḍ*; 2nd *ḳau-lí* or *majhár* and 3rd *fardah* or *pálo.* The words *jamaị*, *ḳaulí* and *fardah* are those that are found in common use in Faizábád amongst the people, and have Arabic derivations, the first signifying yielding a good money rent, the

second commanding a money rent according to *ḳaul* or agreement; in the third the rent is sometimes paid in kind, at others by a low money rate, and a single crop is the result. The *jamaị* and *ḳaulí* lands are commonly spoken of by the people as the *peṛ* or trunk and main branches of the tree, the *fardah* lands being mentioned as the *pálo* or *palair* or outlying shoots. I presume the hamlet is the root. Next to these comes the second circle known as *majhár* or middle fields, sometimes also called the *miánah*; and lastly the *pálo* or outlying fields. The *goinḍ* lands are considered self-manuring, that is they are provided for by the well-known habits of the people. The *majhár* lands are half manured, and require manure to be conveyed to them, or flocks of sheep are folded on them, for which the shepherds are paid in grain, so many *sers* a night, according to the number of sheep. The *pálo* lands usually go without manure. In Unáo aud Ráe Barelí there are only two conventional sub-divisions, viz. *goinḍ* and *hár*. In Jounpúr and Azimgaṛh the names are the same as here, while in Gorakhpúr *majhár* is called *miánah*. In W. Oudh the terms used are *gauháni* and *ujuṛ*. It is exceedingly difficult for Natives and Europeans alike to indicate where the manured land of a village ends and the half manured and unmanured begin, and *amíns* are moreover tempted to misstate facts; a check is therefore useful to test the *ḳhasra* entries. For this purpose the following estimate was formed on a broad basis of data, and applied with successful results in the Faizábád district, which is thickly populated, and well cultivated. An average agriculturist's family consists of four or five souls, large and small, and is possessed of a plough which carries with it a complement of seven head of cattle, old and young; they can till moderately well about

five acres of land, for nearly one-third of which they can also supply manure. It will be remembered that the manure of cattle is only available during the four rainy months, during the rest of the year it is consumed as fuel. The village pigs need not be estimated, for they consume as much manure as they produce. Nor need sheep be estimated, for their manure has to be paid for, and therefore represents special capital.

GOINDA, *s.* a spy, more especially applied to the approvers of the Ṭhaggi Department, also *jásús* and *mukhbir.*

GOJAÍ, *s.* wheat and barley sown together as a mixed crop.

GOLÁ, *s.* a ball, the test commonly adopted in former times in Oudh for the determination of boundary disputes: a referee, who might be either a third person or one of the parties themselves, carried along the alleged boundary a red hot cannon ball, from which his palms were protected by a layer of *pípal* leaves. If he remained unscorched, a point often tested by compelling him at the close to rub between his hands a dry ear of rice, the alleged boundary was determined to be the just one. In the West the test more commonly used was known as *chhaur,* when the referee walked the boundary with a raw cow skin on his head. This as a form of solemn oath, was generally considered sufficient, but the oath was often strengthened by the imposition of a term, 21 days, 30 days, &c., and was contingent on the referee's survivial for that time; and this constituted the ultimate decision of the dispute; a somewhat similar oath, the *ḳasm sat lasi,* was taken in other cases. The taker of the oath walked 21 paces with Ganges water, *tulsí* leaves, the image of Sálig-rám and the book of Durgá in his hands. If he lived 21 days the truth of his statement was esta-

blished. The truth of a man's assertion is still often tested by his being asked to repeat it, standing in the waters of some tank of peculiar sanctity, as the Lachman Kuṇḍ in Ajudhia. The guilt of thieves when suspicions fell upon several, was very generally tried by ordeal. The most common form of it was the administration of a square rupee's weight of dry rice. The innocent ate it without difficulty. The guilty were unable to masticate it from fear and the saliva became red. Sometimes the suspected were tied in sacks up to the neck and thrown into deep water. The guilty sank, the guiltless floated. Under British rule the people affirm with concern that the deities have ceased to intervene for the detection of crime and falsehood, and the preservation of the innocent.

GOLAK, *s.* a "saving's bank" or closed box in which money is dropped by means of a slit in the top, often used by *banyás* and tax collectors at barriers.

GONṬIÁ, *s.* the chief manager of a village.

GORÁ, *s.* light colored cattle and men.

GORAD, *s.* a field near the homestead. See *goinḍ.*

GOṚAIT, *s.* a village watchman or intelligencer, see also *chaukídár.* The word *bisarwar* is also often applied to a *goṛait* or watchman, also *baláhar.*

GORÁÍ-ZAMÍN, *s.* a mixed soil of sand and red earth.

GORAṬ, *s.* sandy soil.

GORÚ, *s.* horned cattle.

GOSHT, *s.* flesh, meat; a substance which increases man's flesh, if not his strength, as set-forth in the following couplet. *Gosht kháe, gosht báṛhe*; (eat flesh, your flesh will grow) *ghí kháe, bal hoe*; (eat *ghí*, your strength will grow) *ság kháe, jhojh báṛhe*; (eat greens, your belly will grow) *bal kahán̤ se hoe,* (but where will you get strength).

GOSHWÁRA, *s.* an abstract account.

GOT, *s.* stock of a family, lineage, race. *Gotí*, of the same family or stock, a relative.

GOTHÁN, *s.* place of assembling the cattle of a village.

GOWADARI, *s.* a subordinate heritable and transferable tenure acquired from the superior proprietor by *bráhmans* in E. Gázípúr.

GUDṚÍ, *s.* a daily market.

GÚL, *s.* a channel cut to convey water to a field.

GULENDA or *Gullú*, *s.* the *mahuá* fruit. Fruit of the *belain* tree; the seeds are used as a dye.

GUMÁN, *s.* suspicion, doubt, fancy, supposition, also *shubha*; —*karná*, to fancy, to imagine.

GUMÁSHTA, *s.* an agent, a factor.

GUM-NÁM, *a.* anonymous.

GUNJÁISH, *s.* capacity, room, profit, gain. In fiscal language it is applied to the capabilities of a village, particularly with reference to a proposed increase of revenue; *gunjáishí*, capable, profitable.

GUNṬH, *s.* rent-free lands given for religious purposes, the endowment of a temple.

GUPTDÁN, *s.* literally a hidden donation.

GURDACHHINÁ, *s.* rent-free land given to a *gurú* or spiritual teacher. Also anything given to a spiritual guide.

GUREZ-KARNÁ, *v.* to evade.

GURKHAÍ, *s.* a mortgage where the mortgager has to pay ¾ of the revenue of the mortgaged land.

GURSÍ, *s.* a fire-place, a grate, a furnace.

GUSTÁḲH, *a.* arrogant, presumptuous, rude, —*ána*, presumptuously, arrogantly. —*í*, arrogance, rudeness, presumption.

GUZÁRÁ or *Guzargáh*, *s.* a ferry; a ferry-station or boat; also *Guzárá* means maintenance, support. —*dár* is the word applied to the junior members of a *ṭallukdár's* family in Oudh, who are supported by grants in cash or land by the head of the house, for the time being.

GUZRÁNNÁ, *v.* to present, to offer.

H.

HABS, *s.* imprisonment, confinement. —*bejá*, wrongful confinement, —*dawám ba ạbúr daryá i shor*, transportation for life beyond the sea, commonly abbreviated into *kálá páni.*

HADD, *s.* also *sarhadd*, a boundary. *Hudúd i ạrba*, boundaries on all sides. —*bast*, also —*bandí*, settlement and demarcation of boundaries, *sehadda*, the point where three village boundaries meet.

HAISIYAT, *s.* capacity, capability, status, position.

HÁJAT, *s.* need, —*tajwíz* or *zer i tajwíj*, under investigation.

HAKÁRNÁ, *v.* to drive oxen.

HÁKIM, *s.* ruler; —*majáz* or *zí iḳhtiyár*, an officer of competent jurisdiction, an officer deciding a case, —*i waqt*, the officer of the time being. *Ḳhud hákimí*, arrogation of authority.

HAḲḲ, *s.* a right, pl. *huḳúḳ*, rights. —*i dár*, the holder of a right, one having a title to something —*i dasotra*, an allowance equal to 10 per cent. on the amount payable to Govt. by lessees in lieu of waste lands. —*i ạlá*, superior right, —*i adná*, subordinate right, —*i ḳidámat*, prescriptive right, —*muráfiḳ*, actual right, —*i riạyá*, the right of a cultivator to retain possession while paying the demand of the Govt. or *zamíndar*, —*i sarkár*, the right of Govt. to a share of crops, or a money commu-

tation, —*i tasníf i kutub*, copy right, —*i tahrír*, a quit rent taken by the Oudh Native Govt. from those who were found in possession of villages formerly in the *Bahú Begam's jágír* in E. Oudh, when that revenue assignment was resumed by Saádat Alí. —*shafa*, preferential right of purchase based on contiguity. The right of pre-emption of possession, is (1) a common incident of tenure under the Muhammadan law, it is not mentioned in the *Shástars*, but it has (2) become consolidated into a custom in some parts of the country amongst the Hindú's also, since the Muhammadan conquest, and it has been (3) stereotyped in the records of our earlier Settlements as a contract which is binding on many families, Hindú and Muhammadan alike, often with scant discrimination. —*i zamíndár*, the rights or dues of a *zamíndár* agreeably to the patent (*sanad*) under which he holds his lands, or his engagements (*ḳabúliyat*) with the Govt. *Huḳúḳ i zaujiyat*, conjugal rights; *Huḳúḳ i shauharí*, marital rights. *Haḳíḳí*, real, true, own. *Haḳḳnáhaḳḳ*, wrongly, unjustly, without regard to right or wrong, without consideration,

HAḲḲI'YAT, *s.* right, interest, title, property, holding, tenure. Sir George Campbell has thus summarized the tenures of India.

Oudh, great *zamíndárs*, almost complete owners with few subordinate rights; (and where, it might have been added, tenant-right was found non-existant, although it has been conceded in favor of a limited class, viz. old proprietors).

North West Provinces, moderate proprietors; the old *raiyats* have fixity of tenure at a fair rent, (here it might perhaps be added that the *raiyat* tenure is the growth of our system, to which also, is to be attributed the reduction of proprietorship from large to moderate proprietors).

Panjáb, very small and very numerous proprietors; old *raiyats* have also a measure of fixity of tenure at fair-rates.

Bengal, great *zamíndárs*, whose rights are limited. Numerous sub-proprietors of several grades under them. Ancient *raiyats*, who have both fixity of tenure and fixity of rent. Other old *raiyats* who have fixity of tenure at fair rent, variable from time to time.

Central Provinces. Moderate proprietors. Ancient *raiyats* who are sub-proprietors of their holdings at rents fixed for the term of each Settlement. Other old *raiyats* have fixity of tenure at a fair rent.

Madras and Bombay. The *raiyats* are complete proprietors of the soil, subject only to payment of revenue.

Sir W. Muir has treated the same subject as follows:—"I observe three broad distinctions in the title under which land was found by us, originally to be owned or managed throughout various parts of India: I.—*raiyat* occupancy or proprietorship. II.—official *zamíndárship*. III.—village *proprietorship*. The first signifies that the *raiyat* is hereditary occupant or owner of his own individual holding. The last, *village proprietorship*, signifies that one or more persons or a body of co-parceners, possess proprietary right over all the lands (including waste,) contained within the boundaries of their village or estate; village proprietors may be either *talluqdárs*, *zamíndárs*, *pattídárs*, or members of a proprietary and cultivating brotherhood. In a general sense, it may be stated that on our accession to the empire, *raiyat* proprietorship prevailed in the south of India, official *zamíndárship* in Bengal, and village proprietorship in the N. W. P. The *zamíndár* of Bengal was nothing more than a manager; or if he laid claim to the ownership, the title was shared between him and the *raiyat*. It is far otherwise in the N. W. P. and

in Oudh. No one can rise from a perusal of the evidence, without the conviction that, equally in both, the village landlord, whether *tạlluqdár*, or *zamíndár*, is *owner of the soil.* The idea permeated society and is wrought into its daily language. As Mr. Holt Mackenzie expresses it, the cultivating *rạiyat* 'seems distinctly to have been viewed as the cultivator of the lands of another. He appears nowhere to have claimed more than the right of occupying the fields he cultivated, and so long as he cultivated them'."

—*i shikmí*, an under tenure. —*i kásht*, a cultivating title.

HAL or *har*, *s.* a plough. There are two sorts of ploughs used in Oudh; that which has a perpendicular body or frame, which is called *tariah* or *nayra*, and that which has a horizontal body called *lotun*, or *dabihar*. The following are component parts of the plough.

Used in E. Oudh.	Used in Hoshangábád.	Remarks.
Kúrh.	*Halpat.*	The upright body or frame.
Har.	*Hal.*	The shaft.
Ḅirolí or *birail.*	*Ghangra.*	The wedge that holds the *hal* tight to the *kúrh* or *halpat.*
Khuprí or *khopá.*	*Parchi* or *chao.*	The wooden point holding the iron share fastened to the bottom of the *kúrh* or *halpat.*
Phár.	*Phar* or *kusia.*	The iron share fastened to the top of the *khuprí* or *parchí.*
Muṭhia.	*Mútá.*	The handle by which the plough is held.
Rope.	*Chapkan.*	A traverse peg near the end of shaft to which the yoke is tied.

Juáth.	*Júrá.*	The yoke which lies on the bullocks necks. In W. Oudh it is called *máchí.*
Sel or *Sailá.*	*Sel* or *Sawal.*	A long bamboo peg through the yoke, outside the bullocks necks, to prevent their shirking from under the yoke.
Majeṭhí.	*Jot.*	The rope against which the bullocks pull. It is fastened to the *sel*, and to the *juáth* or *júrá* and goes round their throats.
Nadhá.	*Narri.*	The leather rope which holds the *juáth* or *júrá* tight to the shaft, it is twisted round the *júrá* and *chapkan.*
Not used	*Korá.*	A hole in the *parchí* into which the drill cylinder is fixed to let the seed into the furrow.
Not used	*Por* or *Nulie.*	The drill cylinder of bamboo.
Not used	*Chari* or *dobru.*	The cup at the top of the cylinder which receives the seed.
Not used	*Surta.*	A general word for drill cylinder and cup together.
Agwásí.	"	The wedge that holds the *phár* tight.
Tarwách.	"	The *har* that goes under the throats of the bullocks parallel to the yoke.
Marachar or *Páṭhi.*	"	The wedge that holds *kúrh* tight to *har.*

In some parts of India it is not unusual for landed proprietors to estimate their rental according to ploughs. In E. Oudh it is usually done, and a plough estimate was therefore worked out in Faizábád as a test of comparison in making the assessment. It was based on natural soils,

and on the following data. It was ascertained by enquiry, that an ordinary plough could work 5 acres of land in an average manner in the course of a year, and that the rental per plough varied in different circles from 22/ to 25 in loams, 18/ to 20 in clays and 14/ to 18 in sands; and these very low rates were used as a standard of comparison. Another calculation was also made of the grains most ordinarily grown, and it was ascertained that the gross produce per plough was Rs. 71, of which 3/5 ordinarily went to the cultivator, and 2/5 to the proprietor; so that of the above sum, the gross rental of the latter would be Rs. 28-6. This like all produce returns gives a higher yield, and the other is probably the safer standard.

It has been well said by one of the first revenue authorities of the day, that the "number of ploughs and wells is the positive index of the actual assets of a village at any given time," and in addition to the fact that we have in this calculation this excellent index, we also have therein the real cue to the actual capabilities of the village. For when we have ascertained how many ploughs are *required* fully to provide for the culturable area, and have compared the result with the ploughs *actually existing*, we shall find (1) that the actual ploughs are in excess, indicating *high* cultivation; (2) that the two tally, indicating *average* cultivation; or (3) that the actual ploughs fall short of the village requirements, indicating a *poor* village.

The following is a fair estimate of work for a man and plough, at the sowing season (*Kártik*). A pair of oxen begin ploughing long before day-break, and go on till 9 or 10 o'clock. They begin again at 3 P. M., and work on till after night fall. A rent-free holder or other well-

to-do cultivator, has two pair of oxen to one plough-man, and his plough will then work all day. A self-cultivating agriculturist will plough 1 rood 20 poles in a day, but a paid servant will turn out 10 poles less.

For the rain crop 8 or 10 ploughings are enough, but the spring crop requires 16 to 20. In a week a self-cultivator will plough 2 acres 2 roods, a plough-man will take a day longer. At this rate a self-cultivator will plough his land for the rain-crop in a month and nineteen days, a plough-man will take seven days more. In the same way the former will require four months and thirteen days to plough his land 19 times for the spring crop, the latter will do it in 19 days more time; so that six and a half months are spent in preparing for the two crops, that is from June to November, and from January to June.

Five acres per plough indicates dense population; where population is sparse and land plentiful and light, eight acres would be moderate. In the Amritsar report from 8 to 15 acres is mentioned per plough. In one of the Barelí Settlement reports 8 is mentioned as the average. *Halbardár*, *halbandí* and *halsári*, collections of so much per plough. *Halwáhá* or *halwár*, a ploughman usually paid in produce receiving 1/8 or 1/10 of the crop. *Haraí*, a ridge in ploughing 30 feet wide. *Harjot*, a term of reproach for one who is too stupid for any thing but to plough: a veritable clodhopper.

HÁL, *s.* condition, state, present time. —*báqí*, current or present balance. —*tausí*, an account of revenue collections for the current period.

HÁLÁ, *s.* an instalment of revenue.

HALÁETÁ, *s.* or *halwat* also *harautí*, (W. Oudh) the first ploughing of the season, which is generally preceded by

the taking of omens, and other superstitious ceremonies; a commencement is made at the N.W. corner, and facing to the S. E., the plough is then driven towards the middle of the field, where the figure eight is performed twice over; work is then postponed till the *pandit* has been fed and a prayer offered. The note of the *koel* among other auguries is considered very favorable; like the *cuckoo* the *koel* is a nursling and according to popular belief, selects a crow's nest for the place of deposit.

Kágá káko dhan haro, koel káko dín,
Míṭhí míṭhí boliyáṇ jag apná kar lín.

Whose property has the crow taken, to whom has the *koel* given it? Her sweet notes captivate the whole world!

HALÁKAT, *s.* death.

HALF, *s.* an oath, —*i darog.* perjury. —*dená*, to administer an oath, —*náma*, a declaration upon oath, an affidavit.

HÁLÍ, *s.* the Govt. assessment. (Delhi).

HALḲA, *s.* a villaga circuit, —*bandí*, a circle.

HÁMILA, *a.* pregnant.

HAMJADDÍ or *Ekjaddí*, *a.* collateral, of the same common stock.

HAMLA, *s.* attack, assault.

HAMRÁH or *hamráhí*, *s.* companion, follower, —*án i lashkar*, camp followers.

HAMSHAKL, *a.* identical, alike.

HANGÁMA, *s.* affray, tumult. When two or more persons, by fighting in a public place, disturb the public peace, they are said to commit an affray.

HÁR, *s.* loss, forfeiture, discomfiture; also a sub-division of an estate, also a garland or ornamental chain for the neck. *Hár* or *barhár* is the circle of land farthest from the homestead, more commonly called *pálo* in E. Oudh, con-

sequently of least value, —*jít*, to lose or win, to gamble, to hazard, —*ná*, to be overcome, to lose, to be unsuccessful. *Haráná*, to baffle, to defeat, to break in (applied to cattle) also *harái dená*, *hari lená*.

HARBONG KÁ RÁJ, *s.* anarchy, maladministration, derived from a *Rájá* of that name of weak intellect, who lived near Allahabad.

Andher nagrí be bújh rájá,
Ṭaká ser bhájí ṭaká ser khájá.

The city is in darkess, the Governor is without understanding, greens and sweetmeats are sold at the same price.

HARCHAND, *ad.* although, notwithstanding.

HARGHASIṬ, *s.* the cultivated land of a village.

HAṚHÁ, *s.* unbroken and vicious cattle, plough bullocks (Delhi and Doáb).

HARHAMESH, *ad.* for ever and ever, in perpetuity.

HARÍ, *s.* contribution of assistance by *raiyats* in ploughing the field of *zamíndárs*, —*fasl*, green crops, as cucumbers, potatoes, carrots, and other garden produce.

HARIÁU, *s.* a division of crops in which the *zamíndár* gets seven, the *asámí* nine parts, see also *Hariyánw*.

HÁRIJ-O-MAṆI or *mukhil i dawí*, *s.* bar of claim.

HARIYÁ, *s.* a ploughman, a worshipper.

HARIYÁNW, *s.* a division of crop in which the *raiyat* retains 9, and the *zamíndár* receives 7 parts. See also *Hariáu.*

HÁRJ, *s.* interruption, injury. *Harja*, damages.

HAR-JINS, *s.* grain of sorts, every species.

HARKAT, *s.* motion, also an act, —*i bejá*, a wrongful act.

HARSAJJÁ or *jita*, *s.* (W. Oudh) a sharer in a plough, reciprocal assistance in ploughing. According to Native theory there are three shares in a plough, the ploughman and each bullock having one.

HARSINGHA, *s.* a right of cutting brush-wood, —*o-ghar-singhá*, is applied to wood suited for the construction of implements of husbandry and habitations, from *har* and *ghar*.

HARWAL, *s.* advances made to ploughmen without interest.

HARWAT, *s.* the commencement of ploughing.

HASAD, *s.* malice, jealousy.

HASB, *pr.* according to, in conformity with, in accordance with, —*i dilkhwáh*, agreeably to one's mind or desire, —*i hál*, agreeably to circumstances as necessity may arise, —*ul-hukm*, agreeably to orders, —*i káida* or —*i zábta*, duly, according to ruler or practice, formally, —*i liyákat*, according to ability or capability.

HÁSHIA, *s.* a margin, a marginal note, *gawáh-háshia*, an attesting witness.

HASHOMINHÁÍ, *s.* a term applied to rent free *nánkár* or other assigned lands.

HÁSIL, *s.* produce, revenue, —*kalám*, in short, in fine, briefly.

HASIYÁ, *s.* a reaping hook.

HAST-O-BÚD, *s.* a comparative account; a detailed enquiry into the value of lands.

HÁṬ, *s.* a market, a moveable market, one held only on certain days in the week.

HÁTA, *s.* a compound, premises, enclosure, applied also to Govt. grants of *jangal* in Gorakhpúr.

HATAK, *s.* levity, affront, disrespect. —*izzat*, defamation.

HÁTHÍ, *s.* elephant, —*dánt*, ivory. *Háthí ká dánt kháne ká aur, dekhne ká aur*, the elephant has teeth to eat with and others to show, *i.e.* the two pocket handkerchiefs, one to show and one to blow!

HATHIYÁR, *s.* a tool, an implement, arms, apparatus.

HATHKAṚÍ, *s.* a hand-cuff, a manacle.

HAT-TAL-IMKÁN or *hat-tal-makdúr*, *ad.* to the best of one's ability, as far as it lies in one's power.

HAULÍ, *s.* a liquor-shop, distillery.

HAWÁLA, *s.* transfer, charge, care, custody.

HAWÁLÁT, *s.* custody, the lock-up.

HAWÁLÍ, *s.* environs, outskirts, suburbs.

HAZ-I-KHILÁF-I-WAZA-I-FITRÍ, *s.* unnatural lust.

HÁZIR, *s.* present, in attendance, —*zámini*, security for personal appearance. *Háziri*, presence, appearance.

HENGÁ, *s.* a harrow. This word, as well as *sohaga*, *mye*, *myra*, and *sirâwan*, is in general use; but the implement is known locally by various other names, as *patoí*, *pahtan*, *patela*, *patrí* and *dandela*. The part to which the ropes, or thongs are attached is called *marwah*. The cylindrical harrow, or roller, is called *rurí* in Rohilkhand; *bilna*, and *belan*, in the *L. Doáb* and Benares; and *gherí*, *girurí*, and *kolhú* in *Delhi*, and the *U. Doáb*. The harrow made of two parrallel timbers joined together, is called *myra sohaga* in *Delhi* and the *Doáb*, and *sohal* in *Rohilkhand*. *Gahan* is the name of a forked harrow.

HIBA, *s.* a gift —*musha*, an undefined gift, —*náma*, a deed of gift. *Hiba* is of two kinds, *hiba-ba-iwaz* and *hiba-bilá-iwaz*. The former comes under the legal category of sales; the latter is a free gift. Persons in possession of property whether ancestral or otherwise, have the power to gift it away, provided that the giver and receiver are both consenting parties, and provided also that possession is duly transferred. The custom is based on both Muhammadan and Hindú law, and is universal.

HIDÁYAT, *s.* direction, instructions, —*náma*, a code of directions, —*náma málguzárí*. Directions to Revenue Officers.

HIFÁZAT, *s.* defence, protection, —*i záti*, self defence, —*karná*, to protect, to defend.

HIMMAT, *s.* spirit, bravery, courage, purpose, design.

HÍN-I-HAYÁT, *ad.* during life time.

HIRÁNÁ, *v.* manuring a field by penning cattle thereon; also called *pánsná*: in Rohilkhand *khutana.* In E. Oudh this is mostly done with the outlying fields, and during the rains only, when such manure cannot be converted into fuel. For 100 sheep or goats for a single night, 5 local, equal to 2 standard *sers* of barley or other similar grain, paid in advance, is a common charge.

HIRÁSAT, *s.* custody.

HIRFA, *s.* trade.

HISÁB, *s.* account or accounts—*samjháná*, to render an account, to account for.

HISSA, *s.* a share, —*dár*, a sharer. In describing particularly the shares in *paṭṭídárí* or joint undivided estate, this word is used thus:—We have the *thokdár* or headman of the *thok* (which is the larger sub-division, elsewhere also called *taraf*,) the *paṭṭídárs* or headmen of the *paṭṭís*; and *hissadárs* or co-sharers in the *paṭṭí*. These *hissadárs* are however, often spoken of as *paṭṭídárs*. —*dárí*, coparcenarship. —*kashí*, apportionment of shares according to genealogical succession, —*muqaiyan*, a fixed or specific proportion or share, —*mukassar*, a fractional share, —*i rasadí*, a proportionate share, a proportionate part. *Hissait*, a shareholder

HÍṬHÁ, *s.* a person appointed to take care of standing crops, also *shahna.*

HOLÁ, *s.* green gram picked before the harvest and eaten broiled or boiled, also applied to *joár* and *singháras.*

HOLÍ, *s.* one of the chief *Hindú* festivals and merry makings which takes place on the last day of *Fálgun*, which is the close of the year.

HUJJAT TAÍDÍ-O-TARDÍDÍ, *s. pros and cons*, the argument for and against a party.

HUKKÁM pl. of *Hákim*, *s.* officers, rulers, authorities, *—i bálá dast*, superior officers, *—i tạbe*, subordinate officers.

HUKM, *s.* order, sentence, authority, plural, *ahkám*; *—i aḳhír*, a final order, *—i baị-bát*, order of foreclosure, *—i darmiyání*, an intermediate order, *—i imtináí*, a prohibitory order, an injunction, *—náma*, a process, a writ, a written order, *—i titamma*, a supplemental order, *—i zabtí*, order of resumption.

HULIA, *s.* a descriptive roll.

HUNḌÍ, *s.* a bill of exchange, *—darshaní*, a bill payable at sight, *—miạdí*, a bill payable after a stipulated interval, *—wál*, an exchange merchant (banker).

HURMAT, *s.* reputation, character, *—bahá*, damages for loss of reputation or character.

HUZÚR TAHSÍL, *s.* revenue paid into the chief office of the district. Land on which the revenue is paid into the Sadar Treasury. Under the Oudh Govt. it was thought of great importance to get one's estate made *huzúr tahsíl.* If a landlord under this system failed to pay, a *jamogdár* was appointed. The landlord then assembled his tenants and they entered into pledges to pay direct to the *jamogdár*, the rents due by them to the landlord under existing engagements, up to a certain time. This might be the whole, or less than the whole amount due to Govt. by the landlord. If any of them failed to pay what they promised to the *jamogdár*, the landholder was bound to make good the deficiency at the end of the year. He also bound himself to pay to Govt. whatever might be due over and above what the tenants pledged themselves to pay to the *jamogdár.* This transfer of responsibility to the tenants was called *jamog-lagáná.* The assembly of the tenants for

the purpose of such adjustment was called *zanjír-bandí*; the adjustment thus made was called the *bilá-bandí*. See *jamog*, also *kabz*.

I.

IÁNAT, *s.* aid, aiding and abetting —*jurm*, aiding and abetting a crime.

IBARA-NÁMA, *s.* a deed of acquittal. —*zimma*, exemption from responsibility, release of trust.

IBHÁM, *s.* uncertainty.

IBRAT, *s.* example, warning, fear.

IBTÁL, *s.* quashing, vitiating.

IBTIDÁ, *s.* beginning, commencement. *Ibtidáan*, originally, in the first instance, at first.

ÍFÁ-I-DIGRÍ, *s.* satisfaction of a decree.

IFLÁS, *s.* poverty, pauperism, also *muflisí*.

IGLÁM, *s.* sodomy.

IHÁNAT-I-ADÁLAT, *s.* contempt of Court.

IHÁTA, *s.* a presidency; a fence, an enclosure; a compound; comprehension, compass; besieging.

IHTIKÁR, *s.* buying up grain or other necessaries and keeping them with a view of raising the price.

IHTIMÁL, *s.* probability, doubt, uncertainty, apprehension, —*i takrár*, fear of a breach of the peace, —*i kánúní*, a presumption of law, a legal presumption.

IHTIMÁM, *s.* supervision, care, anxiety, diligence.

IHTIYÁT, *s.* care, caution.

IJÁRA, *s.* farm, a monopoly. —*dár*, farmer, a lessee. See also *Mustájir* and *Názim*.

IJÁZAT, *s.* permission, leave.

IJLÁS, *s.* an official sitting, —*i kámil*, a full bench, a full Court. *Jalsá*, a meeting.

IJMÁ, *s.* assembling a crowd. See *gohár*.

IJMÁL, *s.* joint occupancy or possession.

IJRÁ, *s.* issue, execution, service, enforcement, —*i ḍigrí*, the execution of a decree, —*i saman*, the issue of a summons, —*se multawí rakhná*, to stay execution.

IKAṬṬHÁ, *ad.* united, together, in one place.

IḲBÁL, *s.* confession, admission, —*dạwá*, confession of judgment, admission of a claim.

IḲDÁM, *s.* attempt, —*i wáridát*, attempt at crime, —*i ḳhudkushí*, attempt at suicide, —*i ḳatl*, attempt at murder.

IḴHFÁ-I-WÁRIDÁT, *s.* concealment of crime.

IḴHRÁJÁT, *s.* the pl. of *ḳharch*, expenses, costs, disbursements.

IḴHTILÁF, *s.* difference, —*i ráe*, dissent, difference of opinion.

IḴHTILÁT, *s.* union.

IḴHTITÁM, *s.* completion, termination, close.

IḴHTIYÁR, *s.* power, choice, option, jurisdiction, authority.

IḲRÁR, *s.* confession, agreement, engagement, affirmation, promise, covenant, —*náma*, deed of agreement, an engagement, an obligation.

ILÁHÍ GAZ, *s.* Akbar's standard yard-measure of 41 fingers, or 33 inches. A *bígah* measured with it is 5/8 of an acre. See *paimáish*.

ILÁḲA, *s.* connection, jurisdiction, occupation, an estate. —*dár*, the person who enters into engagements at the settlement as *málguzár*.

ỊLÁM, *s.* notification, communication.

ỊLM-I-PAIMÁISH, *s.* the scientific survey, *ḳhasra paimáish*, the field survey.

ILTIMÁS, *s.* beseeching, supplication, request, prayer.

ILTIWÁ, *s.* adjournment, postponement, abeyance.

ILZÁM, *s.* accusation, charge, conviction, responsibility.

I'MÁNDÁR, *a.* faithful, honest.
IMTIHÁN, *s.* proof, examination, test.
IMTINÁE, *s.* prohibition; *hukm-imtináí*, injunction.
INÁM, *s.* reward, gratuity. Revenue free-holdings.
INFIKÁK, *s.* redemption, —*i rihn*, redemption of a mortgage.
INGLIS, *s.* a pension, probably a corruption of *English*, as pensions were unknown among Native Govts., whose rewards invariably took the shape of land assignments.
INHIRÁF, *s.* disobedience; inversion, change.
INKÁR. *s.* refusal, denial.
INKISHÁF, *s.* elucidation.
INḲIZÁ, *s.* expiration, determination.
INTIḲÁL, *s.* transfer from one to another, —*i haḳḳíyat*, transfer of rights, —*i-jáedád*, transfer of property.
INTIḲHÁB KARNÁ, *v.* to extract. *Muntaḳhab*, an abstract or selection.
INTIZÁM, *s.* arrangement, management, order, regularity.
INTIZÁR, *s.* expectation.
IRSÁL, *s.* a cash remittance, —*karná*, to remit, to send.
IRTIKÁB, *s.* commission, perpetration, —*i jurm*, the commission of an offence.
ISHÁRA, *s.* a hint, sign.
ISHTIBÁH, *s.* suspicion, also *shakk*, hence *mushtaba*.
ISHTIHÁR, *s.* a proclamation; advertisement, notice, notification. *Ishtihárí*, a proclaimed offender.
ISḲÁT-I-HAML, *s.* miscarriage, abortion.
ISLIYE, *ad.* on this account; therefore.
ISM-I-FARZI', *s.* in another's name, by proxy. *Ismnawísí*, list of persons. *Ismwár*, entry in statements according to the order of individual names, nominal, literally.
ISM-I-NÁNKÁR, see *Nánkár*.
ISTÁWÁ, *s.* an engagement at a low increasing rent.

ISTIADÁD, *s.* qualification, ability, means, capacity.
ISTIAFA, *s.* resignation, renouncing, hence *mustafí.*
ISTIFSÁR, *s.* enquiry, interrogation.
ISTIHKÁK, *s.* claim of right preferred by others than the seller to a subject of sale, right, title, interest, privilege, —*i infikák rihn*, equity of redemption, —*i hifázat khudikhtiyárí*, right of private defence.
ISTIHSÁL, *s.* acquisition, —*biljabr*, extortion.
ISTIKBÁL, *s.* a complimentary reception.
ISTIKLÁL, *s.* confirmation, perpetuity.
ISTILÁH, *s.* a technical term.
ISTIMRÁR, *s.* perpetuity. *Istimrárí*, assessed in perpetuity. —*í bandobast*, a perpetual settlement. Also *mukarrarí.*
ISTIRDÁD, *s.* reversal, a setting aside. Also *mansúkh karná.*
ISTISWÁB, *s.* a reference.
ISTITÁAT, *s.* solvency, ability to pay debts.
ITÁAT, *s.* obedience, submission, allegiance.
ITIBÁR, *s.* credit, confidence.
ITIMÁD, *s.* confidence, reliance.
ITIRÁZ, *s.* an objection.
ITLÁK, *s.* the office and records of *dastaks*, (demand or summons) and *talbána*, (fees on their delivery) hence —*nawís*, he who keeps those accounts.
ITMÍNÁN, *s.* satisfaction, also *tasallí.*
ITTIFÁK, *s.* by chance, accident, union, agreement, also *ittifákan*, —*i ráe*, concurrence of opinion.
ITTIHÁM, *s.* imputation, accusation, —*i bejá*, a false accusation.
ITTILÁ, *s.* notice, information, intimation. —*náma*, a written notice.
IWAZ MUÁWIZA, *s.* compensation.
ÍZÁ, *s.* pain, trouble, vexation, distress, affliction. —*rasání*, to cause hurt.

IZÁFA, *s.* increase, enhancement, excess. —*lagán*, enhancement of rent.

IZÁLA-I-HAISIYAT ỤRFÍ, *s.* defamation, more commonly *hatak ịzzat.*

IZHÁR, *s.* deposition, statement, examination, evidence, declaration, affirmation.

J.

JABR, *s.* force, *jabran*, by force, forcibly. —*o taạddí*, compulsion.

JADDÍ, *a.* ancestral: an ancestral or hereditary estate, *ek-jaddí*, of the same stock.

JADÍD, *a.* new, fresh, modern.

JÁEDÁD, *s.* assets, property, —*i abáí*, ancestral property or estate, —*árází*, landed property, —*i manḳúla*, moveable property, —*i gair-manḳúla*, immoveable or real property, —*i ijmálí*, joint undivided property or estate, —*i maḳbúla-i-tamassuk*, the property hypothecated in a bond, —*i maḳbúza*, property in possession, —*i mushtarka* or *shirkatí*, property held in partnership, or common tenancy, an estate or property held in common, —*i mutnázạ*, the property in suit or dispute, —*i shauharí*, husband's estate or property, —*i zaujiyat*, wife's ditto.

JÁEL, *s.* a term used in the Western parts of Rohilkhanḍ to signify twice-ploughed land. When ploughed three times, it is called *tase*; when four times, *chous*; when five times, *pachbasí*, and so on. In the Northern *parganahs* of Barelí, the corresponding terms are *dobur*, *tabur*, *chonwur*, *pachawur*; and the first ploughing is called *eksirí.*

JÁGÍR, *s.* a grant or revenue free assignment of land. Under Native Govts.; these were of two kinds, public and private. Public *jágírs* were those that were made by the

Ruler for services already performed to the State. Private *jágírs* were those in which land owners gave rent-free patches of land to village servants or retainers, in lieu of money wages. The former assignments were ordinarily made in perpetuity and were generally respected; the latter were often hereditary but were contingent on the continuance of the service to be performed. The difference, according to the Settlement Officer, Ráe Barelí, between it and *muáfí* is, that such a *jágír* was not understood, under the Native Govt., to convey the proprietary right, while *sarkárí muáfí* was usually understood to do so. —*dár*, the holder of a *jágír*, a grantee, —*sewá*, land for service to be performed.

JAHEZ, *s.* marriage portion, dower. See *daijá* or *dahej.*

JÁHIL, *a.* uneducated, ignorant.

JAI, *s.* oats. Also sometimes called, *rámjaí.*

JÁIZ, *a.* valid, lawful, legal, authorized: *nájáiz*, the reverse of these.

JÁIZA LENÁ, *v.* to check the entries in an account book, &c.; to muster troops, &c.

JAJMÁN, *s.* a person to whose custom *bráhmans*, barbers, *báris*, &c., have a prescriptive right. The rights performed by the *bráhmans* are spiritual, the other's temporal. They are liable to removal, and exercise jurisdiction within geographical limits and frequently within fixed hours. The *bráhmans* remain single. The village *jajmán* must be fed whether you employ him or another.

JÁKAṚ or *jánkaṛ*, *s.* a pledge in deposit until goods which are taken away are finally approved of.

JÁKHAN, *s.* the wooden foundation of the brick-work of a well. It is generally made of the green wood of the *gúlar* tree (*ficus glomerata*), because it is said to be less liable to rot than any other kind. The wood of the *pípal*

(*ficus religiosa*), is also in request on the same account, but it is considered inferior to *gúlar*. This foundation is also known by the name of *newár* and *nímchak*. Sweetmeats are generally distributed, and sometimes a drum is beaten, on the occasion of its being adjusted and fixed. The word is perhaps derived from *jakarná*, to tighten, to pinion; as great care and time are necessarily taken in binding the separate parts (*gundwala*) together, so that they may form a compact cylinder for the support of a heavy superstructure of masonary. See *jamúaṭ*.

JALÁWATAN, *s.* banishment, transportation.

JÁLÍ, *a.* forged, a net, a muzzle. —*dastáwez*, a forged document, *jálsáz*, a forger.

JALKAR, *s.* the produce and piscary of rivers, *jhíls*, tanks, &c. the possession of which is an indication of proprietorship; also the revenue assessed thereon.

JALLÁD, *s.* an executioner.

JALOT-SARG, *s.* the ceremony which is gone through when a pond, *báolí* or well is married to a neighbouring grove. (See also *banot-sarg*).

JALSA, *s.* a meeting, assembly, post, seat, state.

JAMẠ, *s.* the total; the Govt. demand; revenue, —*asl*, net demand; —*dhála*, synonymous with *dharbáchh*, which see, —*dihandí*, the net estimated amount of the revenue of the whole *ḍí* or *taraf*, —*jhartí*, a statement of receipts and expenditure, —*ḳharch*, debt and credit, receipt and expenditure, cash account, —*mufassil*, the aggregate amount of the different sources of revenue, synonymous with *hast o búd*, —*wásil-báḳí*, the Govt. revenue account, with entries of disbursements and balances, —*sangín*, an excessive demand, a severe assessment.

JAMÁẠT, *s.* companies or crafts, under hereditary chiefs, who with a *panchâyat*, settle all disputes among them-

selves, including those of caste, also a crowd, a gathering.

JAMÁBANDI', *s.* the village rent-roll, a statement of the rents fixed on every field in the township: the annual settlement of the rents as between land-lord and tenant. The names of cultivators, their fields with areas and rate and amount of rent are all given. The *sír* of the *lambardár*, is first given, then the *sír* of the *paṭṭídárs*, then the fields of other subordinate proprietors, then tenants at fixed rates, and finally tenants at will.

The following are some of the difficulties that presented themselves to the author in Faizábád, and led him to relinquish, what are known as revised rent-rolls, so much relied on by many Settlement Officers, as the main basis of assessment. 1st. It often happens that a good deal of land or it may be the entire land of a village, is held at favored rates by former proprietors, as a part of the transaction under which they transferred their rights. In such case it is manifestly wrong that Govt. should be asked to accept the half of assets thus reduced under agreement, and to be deprived of a portion of its dues by a transaction to which it was no party. 2nd. Two villages adjoin, and are demarcated as one, because they belong to the same owners. The owners and cultivators have their dwellings in one village, which the latter cultivate at high rates, and they also cultivate the other village at much lower rates as non-residents. As between these parties the high rates of the one village make up for the low rates of the other, and so they go on contentedly for a time. The rent-roll of the one is high; the other low. In process of time from some contingency or other the two villages become divided, and if the demand is apportioned according to the rent-roll, which would be the case

under the rent-roll assessment principle, it is evident that the village with the high rents will be over, and the other with the low rates under-assessed; and the Govt. demand in the former would thus be endangered. 3rd. There are instances in which the cultivators pay very high rates for their arable land, under a direct understanding with the owner that they are to gather wood and grass from the village waste. In such case if the assessment is made on the high rent-roll of the cultivated area, and an additional sum, as is usual, is added for the culturable waste, the proprietor would be at a great disadvantage; for Govt. has already taxed that *jangal* by taking half the enhanced rents which the cultivators pay on their arable land for the privilege of getting fire-wood, grass, &c. 4th. Many rent-rolls have been inordinately run up by reason of sub-proprietary disputes; to assess upon these would be certain ruin. 5th. Many proprietors are in debt to their cultivators and pay the interest in a reduction of rent; and to assess upon the rent-rolls would be to forego the just Govt. demand. 6th. It is customary to make advances to new cultivators and to bring them from a distance to settle. These advances are frequently not repaid as such, but are squared in time by the addition of an *áná* or two per *bígah* or per rupee in rent; to assess this *áná* or two would be to tax capital in the manner deprecated in the latter part of para 65 of Settlement Directions. 7th. It was a very common thing for a landlord in the king's time to have in view some particular land which was set aside in lieu of wages of servants or retainers, the *paṭwárí* was duly instructed to enter the rental of that land at double or treble the proper amount, and at this nominal sum it was assigned as wages. In many instances these absurd entries have run on to date;

and to assess upon the rent-roll in such case, would be surely folly. 8th. There is not a shadow of doubt that the *paṭwárís* rent-rolls do not by any means represent the land-lord's collections: and therefore to assess upon them rather than upon the otherwise ascertained capabilities, is to forego much revenue. 9th. In many instances, rent-rolls have been nominally run up by the land-lords, and *their friends* in the village have agreed to absurdly high entries which were never of course to be realized, in order that suits might be brought against *their foes* at neighbouring rates, which rates were those nominal ones just referred to. However much the land-lord in this and in others of the above cases, might deserve punishment, rent-rolls so enhanced are not a safe basis for assessment purposes. 10th. In sub-proprietary villages too, the rent-rolls have frequently been found especially unreliable. When the *ṭallukdár* has been able to influence the village accountant, the rental will usually be found overstated; where the sub-proprietor has exercised that influence, they will be found understated. The larger the rental the more will the *ṭallukdár* obtain. The smaller the rental the more will the sub-proprietor receive. To explain this in detail would occupy a volume. —*nakdí*, a money settlement for the total of an assessment.

JAMAÍ, *s.* synonymous with *goinḍ* or manured land; land that pays a money rate.

JAMNAUṬIÁ, *s.* an allowance of about 5 per cent to a security.

JAMOG, *s.* the system under which rents due to a land owner, were assigned under Native rule to a third party, to whom the former owes money. It was under special arrangement, of two kinds, —*lákalám* and —*amánatí*. Under the former, the *jamogdár* after satisfying himself that

he could collect the full amount due, agreed to the arrangement outright, taking the risk of loss. Under the latter, as much as was collected only, went towards the debt. There was little difference between *jamog* and *kabz*; the latter was only a large *jamog*, taken by one of the king's military servants.

JAMUAṬ, *s.* the foundation of a well.

JÁNBÍMÁ, *s.* life insurance.

JÁNCHNÁ, *v.* to investigate, to test.

JANG, *s.* battle, war.

JANGALBURÍ, *s.* the clearing of *jangals*. A *jangalburí talluk* is a spot of ground brought into cultivation by the possessor.

JANGLA, *s.* a fence, grating, railing.

JANG-ZARGARÍ, *s.* collusion, a combination between two parties to defraud a third.

JÁNIBDÁR, *s.* an advocate, partizan.

JANMA or *janam*, *s.* birth often erroneously called *jalm*. —*patra*, a horoscope, a paper showing the moment at which a child is born, like the parish register.

JÁNT, *s.* a wooden trough for raising water.

JÁNTÁ. *s.* a stone hand-mill.

JANTRÍ, *s.* an almanac or register.

JAṚHAN, *s.* a fine transplanted rice. See *dhán*.

JÁRÍ, *a.* current, in force, proceeding. —*karná*, to execute, to begin, to enforce, to put in execution.

JAṚÍ, *s.* root of the *mirchí khand*, used as an antidote to snake-bites. Also the root of the *gúrbel* or of the common *ber*.

JARÍB, *s.* a measuring chain which is made up as follows: 4 *til*=1 *jau*; 3 *jau*=1 inch; 12 inches=1 foot; 3 feet=1 yard; 3 yards=1 *gaṭṭhá*; 20 *gaṭṭhá* or 55 Govt. or 60 Native yards=1 *jaríb*; 1 square *jaríb*=1 standard *bígah*.

JÁSÚS, *s.* spy, also *mukhbir* or *goinda.*

JÁTRÁ, *s.* a religious festival or fair, or a pilgrimage.

JAUNRÁ, *s.* payment of village servants in kind.

JAWÁB, *s.* an answer. —*dawá*, an answer to a plaint or claim, a defence, a reply to a charge or accusation. —*dihí*, responsibility. —*dihí-karná*, to answer for. —*ul-jawáb*, replication, *radd-i-jawáb*, rejoinder.

JAWÁZ, *s.* legality, validity, propriety, lawfulness.

JAZR, *s.* a term in arithmethic meaning duplication: the square root.

JAZYÁ or *jizyá*, *s.* conquest, compensation, a poll or capitation tax.

JEB-KATARNÁ, *v.* to pick one's pocket.

JEHL-KHÁNA, *s.* a *jail* or prison. —*díwání*, civil *jail.* —*faujdárí*, criminal *jail.*

JEONÁR, *s.* land left in stubble for a year; also a feast.

JETH-ANSÍ, *s.* the right of the eldest son, amongst *Hindús* he usually gets a larger portion of his father's estate than his brothers; *ek derh*, is a common difference, i. e. the eldest son getting a share and a half, the others one share each.

JETH RAIYAT, *s.* the *raiyat* who acts as *chaudharí*, in rank below the *mukaddam.*

JEWÁÍ, *s.* rent for land made over by a *tallukdár* to servants for service performed.

JHÁBAR, *s* an infirm hard land, usually flooded in the rains and admitting of the cultivation of coarse rice after remaining under water for some time.

JHÁDA, *s.* a swamp.

JHAJARKHA, *s.* early dawn, before it is easy to distinguish objects; *bhor* is the more common term.

JHAKORA, *s.* a shower; *jhamáka*, a heavy shower; *jham-jham*, heavy continued rain, *jhamaṛ jhamaṛ*, a light dropping rain; *jhaṛ*, heavy rain hence *jhaṛájhaṛ*, heavily, rapidly; *jhaṛí*, continued rain.

JHÁM, *s.* a large spade or shovel used by divers in sinking wells.

JHANḌÍ, *s.* a flag-staff.

JHÁṚÍ or *jangal*, *s.* brush-wood, also *jhúngá.*

JHAROTÁ, *s.* the close of the season.

JHÁÚ, *s.* tamarisk, *jawásá*, species of tamarisk.

JHAUÁ, *s.* a large open basket, so called because it is made from the twigs of the *jháú.*

JHÁWAR, *s.* low land flooded by rain. See also *jhábar.*

JHIRÍ, *s.* blight.

JHIRRÍ, *s.* a small spring dug in a *nálá*, where water percolates a few feet below the surface; also *gherúá.*

JHOJH, *s.* the stomach. See *gosht.*

JHOLÁ, *s.* a cold wind which affects wheat by drying up the ears.

JHOLÍ, *s.* a cloth or sheet for winnowing grain when there is no wind.

JHORÁ, *s.* refuse of the harvest floor; also called *ḍánṭh.*

JHORNÁ, *v.* to shake fruit from the tree.

JHÚNṬHAR, *s.* yielding two crops.

JHÚṬHÍ GAWÁHÍ, *s.* false evidence.

JIHÁT, *s.* duties on manufactures.

JINS, *s.* grain, produce, goods, species, race, —*ạlá*, grain of the best quality; —*adná*, inferior grains, —*wár*, relative to crops; a rate or rent assessed on crops, a crop estimate of rental. *Ibnáe jins*, kindred. The principal crops under cultivation in India are:

English name.	Scientific name.	Native names.
	Cereals.	
Wheat.	Triticum vulgare.	Gehún, Hind. Gom. Beng. Godumbay arisee, Tam.
Barley.	Hordeum hexastichon, &c.	Jau, H. Barlee arisee, Tam. Java, Tel.
Paddy and Rice.	Oryza sativa.	Dhán, H. Arisee, Tam.
Maize.	Zea Mays.	Makká, H. Makka-cholum, Tam.
Great Millet.	Sorghum vulgare.	Juár, H. Juárí, Dec. cholum, Tam.
Spiked Millet.	Penicillaria spicata.	Bajrí, H. Cumboo, Tam.
Italian Millet.	Setaria Italica.	Kangú, H. Tenney Tam. Chenna. Dec.
Raggee.	Eleusine coracana.	Ragee, H. Marúá, B. Natchnee, Dec.
Chenna.	Panicum miliaceum.	Sawa. Chenna, H. Katacuny, Tam. Warree, Dec.
Koda.	Paspalum scrobiculatum.	Kodaka, H. Koda, B. Kodro, Mahr.
	Pulses.	
Gram.	Cicer arietinum.	Bút, Chaná, H. Cadalei, Tam.
Cajan Pea.	Cajanus Indicus.	Arhar, Túar. H. Towaray, Tam. Kandaloo, Tel.
Horse Gram.	Dolichos uniflorus.	Kulthi, H. Kolloo, Tam.
Green Gram.	Phaseolus Roxburghii.	Múng, H. Másh, B.
Black Gram.	Ditto, Mungo.	Urd, H. Kálí-múng, B. Oolandoo, Tam.
Peas.	Pisum sativum.	Matar, H. Wattana, Dec. Pattanie, Tam.
Lentils.	Ervum lens.	Masúr, H.
Chickling Vetch.	Lathyrus sativus.	Kesárí, B. Kussoor, H.
	Garden produce.	
Opium.	Papaver somniferum.	Afiúm, H. Abinie, Tam. Afím, Dec.

Tobacco.	Nicotiana tabacum, &c.	Tambákú, H. Tamak. B. Poghei, Tam.
Hemp.	Cannabis Sativa.	Bhang, H. Gánja, B. Gunjá, Tam.
Tea.	Thea Sinensis.	Chá, H. Chái, Guz.
Coffee.	Coffea Arabica.	Qahwá H. Capie, Tam.
Chillies.	Capsicum sp.	Mirchá, H. Mollaghai, Tam. Merapukai, Tel.
Cardamoms.	Elettaria cardamomum.	Iláechí, H. Aila-cheddie, Tam. Yaylakooloo, Tel.
Pepper.	Piper nigrum.	Mirch, H. Gol-mirch, B. Mellaghoo, Tam.
Ginger.	Zinziber officinale.	Adrak, H. Sookhoo, Tam. Sonti, Tel, Udruck, B.
Arrow-root.	Maranta arundinacea.	Tikur, H. Kooa, Tam.
Cane.	Saccharum officinarum.	Shakar, H. Sukkarei, Tam.
Palm,	Elate sylvestris.	Khajúr, H. Eetchumpannay, Tam.
Rape seed.	Brassica Napus.	Sursoo, H. B.
Mustard.	Sinapis sp.	Sarson. Toria, H. Rái, B. Kadaghoo, Tam.
Linseed.	Linum usitatissimum.	Tísí, Alsí, H. Musina, B.
Sesame.	Sesamum indicum.	Til, H. Noovooloo, Tel. Gingelly, B.
Indigo.	Indigofera tinctoria.	Níl, H. Nilum. Tam. Neelie, Tel.
Munjeet.	Rubia cordifolia.	Manjista. H. Manjittee, Tam.
Safflower.	Carthamus tinctorius.	Kusum, H. Kusumbha, B. Sendoorkum, Tam.
Cotton.	Gossypium herbaceum.	Kapás, H.
Bombay Hemp.	Hibiscus cannabinus.	Ambaree. Dec. Mestapat, H. Gongkura, Tel.
Jute.	Corchorus olitorius, &c.	Kushta, H. Bhingeepat, B.
Flax.	Linum usitatissimum.	Tísí, Alsí, H. Dec. Musina, B.
Sann Hemp.	Crotalaria juncea.	Sann, B. H. Janapanar, Tam. Shanamoo, Tel.
True Hemp, (when cultivated as fibre, not narcotic.)	Cannabis sativa.	Bhang, H. Ganja, B. Ganja, Tam.

JÍRÁ or zírá, s. cummin seed.

JISMÁNÍ, a. corporal, *sazá* —, corporal punishment.

JÍT, v. to win, to gain. —*patra*, a favorable decision.

JÍTERÁ, s. mutual assistance in tillage; also called *jítá*. It may be given in either of the following ways: (1) a respectable man has bullocks, but no ploughman, a less well to do neighbour has neither. The latter agrees to plough for the former for two days, on getting the loan of bullocks for his own fields for one. (2) Two neighbours have a bullock each, they agree to unite them and work the pair alternate days.

JÍWAN-BIRT, s. a stipend allowed to the family of an old deceased servant. See *birt*.

JOG, s. one in whose favor a bill is drawn, *jogí*, a mendicant.

JOHAR, s. a tank, reservoir.

JOKHÁÍ, s. weighment, the weighman's perquisite.

JOT, s. the holding of a cultivator, cultivation, tillage; also rent paid by a cultivator.

JOTÁ, s. *jotár*, *jotiyá* and *jotan*, a cultivator of land.

JÚÁ, s. the yoke of a carriage or plough.

JUÁR, s. (*Holcus sorgum, sorgum vulgaris*), a species of millet. Also called *jundrí*, chiefly used as fodder for cattle, both in its green and dried condition.

JUGÁLNÁ, v. to chew the cud.

JUNÚN, s. insanity, madness.

JÚṚÁ, s. a rope of twisted grass; also the knot into which *Hindús* tie their hair at the back of the head.

JURM, s. crime, an offence, —*khafíf*, a petty offence; a bailable offence. —*khiláf wazai ba sarkár*, an offence against the State. —*khiláf wazai fitrí*, an unnatural offence, but *iglám* is more commonly used. —*sangín*, a non-bailable offence, a grave offence.

JURMÁNA, *s.* fine, penalty.

JUTIYÁN, *s.* lands which bear two harvests a year. *Do faslí* is the common term in Oudh.

JUTUR, *s.* cultivated land.

JUWÁRÁ, *s.* as much land as a pair of oxen can plough.

K.

ḲABÁLA, *s.* a bill of sale, a title deed.

KÁBAR, *s.* a black soil of Bundelkhanḍ.

ḲÁBIL, *a.* worthy, fit, capable.

KÁBÍN, *s.* a dower, a marriage portion (see *dáij*). *Kábín-náma*, deed of dower.

ḲÁBIZ-O-DAḲHÍL, *s.* an occupant in possession. *Kábiz-shikmí*, an under tenant, an under tenure holder, *—dar-miání*, an under proprietor.

ḲABL, *ad.* prior to, before.

KÁBULÍ-MIṬṬÍ, *s.* Armenian bole.

ḲABÚLIYAT, *s.* the counterpart of a lease, also the engagement of the *málguzárs* to pay the Govt. revenue; agreement, acceptance.

ḲABZ, *s.* a practice which prevailed under the Oudh native Govt. of assigning revenues due or to be due by land-holders, in lieu of pay to the troops. It was of two kinds the *lákalámí ḳabz*, or pledge to collect and pay a certain sum, for which the estate was held to be liable; and the *amání* or *wasúlí-ḳabz*, or pledge to pay to the collector or troops the precise sum which the commandant might be able to collect from the estate put under him. In the first the commandant who took the *ḳabz* had to pay to the Govt. collector or the troops, the full sum for which the estate was held to be liable whether he was able to collect it or not, and his *ḳabz-ul-wasúl* or receipt was valid at the Treasury, as so much money paid to the troops.

In the second it was valid only as a pledge to collect as much as he could, and to pay what he collected to the Govt. collector or the troops he commanded. The *ḳabz-dár* was always allowed a percentage on his collections called *ḳabzána*, as his remuneration, generally 5 per cent; and he had other perquisites during his possession such as the proprietor's *nazrána*, &c. It was not unusual for an oppressed land-holder to get a military friend to take his estate in *ḳabz*, paying him a percentage, to escape from an extortionate *ḳabz*. This system was of old origin and its abolition was one of the abuses which the Emperor Akbar put a stop to during his Govt., but we found it in full operation in Oudh.

ḲABZA-DAḲHL, *s.* possession, tenure, *ḳabza mustájarí*, a farming tenure.

ḲABZADÁRÍ, *s.* occupancy; the right of occupancy in Oudh, is called *haḳḳ ḳabzadárí*.

KACHAHRÍ, *s.* court, office.

KACHHÁR, *s.* or *kachhiyár*, the sloping banks of a river, and the alluvial soil adjoining; also called *mánjhá* and *kádir*, q. v.

KACHIYÁ, *s* a sickle, also *hassia*.

KADD, *s.* enmity, trouble, labour, enquiry, search, —*o ḳá-wish*, search, application, enquiry,

ḲADÍM, *a.* ancient, *jadíd*, modern, —*raiyat*, an old cultivator, an occupant of land by old hereditary descent.

KÁDIR, *s.* see *khádar*.

KADIRAS, *s.* an occupant, hereditary cultivator, subject only to payment of public dues.

KAFÁLAT, *s.* security, pledge, —*árází*, an assignment on lands.

KÁFÍ, *a.* sufficient, enough.

KAFÍL, *s.* a surety.

KAHMA'N, *s.* see *ghumáo.*

ḲAID, *s.* imprisonment, confinement; also a restriction or limit, —*tanháí*, solitary confinement, —*saḳht*, rigorous imprisonment, —*mahz*, simple imprisonment, —*bejá*, illegal confinement, *ḳaidí*, a prisoner.

KAIFIYAT, *s.* a statement, report, nature, remarks, circumstances, account, particulars, —*ká maḳám*, a lovely place.

KAIHIM, *s.* provision given to a plough-man.

ḲA'IM-MUḲA'M, *s.* officiating, representative, locum-tenens.

KA'LA'DA'NA, *s.* the pharbitis nil, a purgative seed.

KALLAR, *s.* barren, sterile, salt, marsh.

KALWA'R, *s.* a distiller; the name is said to be derived from *kal* a machine (the still which they use). See *A'bkár.*

KAMAL or *kanwal*, *s.* the Indian sacred bean, the lotus.

KAMALA', *s.* a caterpillar, destructive to trees; the palmer worm. The touch of this insect is exceedingly irritating to the skin, more so than the sting of nettles.

KAMI'NI'-BA'CHH, *s.* is an impost to which non-agricultural residents with a few exceptions are liable, it is a ground rent for the land one's tenement occupies; it much resembles *mohtarfah.*

KA'MYA'B, *a.* successful.

KANAK, *s.* the *dhatúrá* or thorn apple.

KANA'YA, *s.* an allusion.

KA'NCH, *s.* a coarse-glass made from the barren soil known as *úsar* or *reh*, from which womens bangles, (*chúrí*) and preserve or pickle jars, (*achárí*) are made. The earth is collected from the surface of the most barren spots and formed into small shallow round tanks, a yard in diameter. Water is then poured in, and the tank filled to the surface, with an additional supply of the earth, and smoothed over. This tank is then left exposed to the sun for two days, during the hottest and driest months

of the year, March, April and May and part of June, when the crust formed on the surface, is taken off. The process is repeated once; but in the second operation the tank is formed around and below by the debris of the first tank, which is filled to the surface, after the water has been poured in, with the first crust obtained. The second crust is called the *reha*, which is carbonate or bicarbonate of soda. This is formed into small cakes, which are baked to redness in an oven, or crucible, to expel the moisture and carbonic acid which it contains. They are then powdered to fine dust, which is placed in another crucible, and fused to liquid glass, the *reha* containing in itself sufficient silica to form the coarse glass used in making bracelets, &c. See *nimaksár*.

KANKUT, *s.* mode of receiving grain as revenue, an appraisement of produce on the field valuation. See *baṭái.*

KÁNS, *s.* a useless grass, the saccharum spontaneum.

KANTÁ, *s.* poorish land, near the *Jumna.*

ḲÁNÚNGO, *s.* a revenue officer subordinate to the *tahsíldár*, whose appointment is usually hereditary. His duties are, to receive reports from *paṭwárís* (1) of all new cases of alluvion and diluvion, (2) of all deaths, changes of possession, sales, leases, gifts of land, and other circumstances which entail a change in the register of mutations, and (3) of calamities of season; and (4) to receive by the 1st September, arrange and test the *Paṭwárí's* papers in duplicate, sending one copy to the Sadar within two months, and testing not less than 10 per cent of the fields in each estate. Every new entry by the *paṭwárí* to be tested.

KAPÁS, *s.* the cotton plant (*Gossypium herbaceum*) also the produce of the same before the seed (*binour* or *binoulá*) is separated from the fibre (*rui* or *pumba.*) The indigenous cotton tree which yields a weak, soft, fine fibre, chiefly

used in stuffing pillows, is called *semal* (*bombax heptaphyllum.*) In E. Oudh the pod is called *dherí*, the cotton-gin which can be purchased for 8 or 10 *sers* of uncleaned cotton, is called *oṭní*, and in some places *charkhí*; but there the latter word is applied to the spinning-wheel which spins the fibre into thread. Clean cotton is as one to five or six of the raw staple. Meerut, Agra, Rohilkhanḍ and Allahabad are the great cotton producing divisions of the N. W. P. and their average yield per acre is 152 lbs. The area under cotton in the N. W. P. in 1870 was 11,60,898 acres, the estimated yield was 9,73,440 *mans*, but the season was a bad one and only 4,63,802 *mans* was gathered. It is the special staple of the C. Provinces and the Berars, the black cotton soils of which are proverbial. In the map attached to the cotton Hand-book, Oudh appears amongst the places which both import and grow cotton to an appreciable extent for local consumption. In Oudh cotton is rarely sown as a separate crop, the common practice being to plant it with Indian corn, *'arhar*, &c. on high lands on which the rain water does not lie. The indigenous sorts in Gorakhpúr and neighbouring districts are *kúkti* which is sown in February, in calcarious soils when the ground has been but slightly prepared: it is picked in September and October; it is an annual and the same ground is never used for it in two consecutive seasons. *Murwa*, if carefully tended, is triennial or even quinquennial; it is generally grown in both silicious (*bangar*) and calcarious (*bhaṭ*) soils as a border round sugar-cane and vegetable plots. The *Desí* or universally indigenous variety, is common to all of this part of the country; it is sown in June in ground but slightly prepared for its reception, and does not yield till the following April. It is an annu-

al, bears pods for 4 or 6 weeks only, and is then cut down. In Mahowadaba in the Bastí district and at Tanḍa in Faizábád there was and still is a very considerable hand-loom industry, (there are still from 5 to 6,000 looms in the latter district), having intimate trade relations with Nepal, where their coarse country cloths are preferred to the finer manufactures of Manchester:—And at Jais in the Ráe Barelí district the weavers were nearly as famous as those of Dacca (notwithstanding the coarseness of the raw cotton they had to use), for the fineness of their muslins and the beauty of the designs which they used to introduce into them. The English rule is however proving fatal to these industries, Manchester having proved disastrous to the first and the absence of a Native court to the other class of indigenous stuffs; as a consequence of this the majority of the Native weavers now use English instead of home-spun thread. The weavers nearly all work on a system of advances regularly made to them by wholesale dealers of Futtehgaṛh, Cawnpúr and Lucknow, and they have also large transactions with Búṭwal. In connexion with weaving, stamping (*chhápná*) and dyeing (*rangná*) are also considerable industries in the neighbourhood: one of these printers employs as many as 50 hands. It is a strange fact that so extensive a colony of people who derive their bread mainly from cotton, should be found settled in a district where scarcely any cotton is grown, and it has mostly to be brought from the Doáb, overland. In Bundelkhanḍ the *már* or *maura*, black marl of first quality, is the most productive soil in the country. The average produce of cotton in this soil is 286 lbs. per acre, one-third being the proportion of clean cotton to the raw produce. *Purwa* is a reddish soil, a mixture of sand and clay, and yields 191 lbs. per

acre, two-sevenths being the proportion of cleaned cotton. *Ránkur* is a light colored sandy, gravelly soil, and yields 143 lbs. per acre, one-fifth of the produce being the weight of cleaned cotton. Even in Bundelkhand cotton is sown as a mixed crop, and not alone. It is sown in the beginning of the rains, and if the season is favorable, picking begins in the middle of September in the poorer soils, but not till the end of October or even later in the rich ones. Two ploughings and three weedings are necessary. The seed is rubbed in moist cowdung to serve as manure and it is sown broadcast. The crop is generally mortgaged and the growers are usually at the mercy of the money lender. The cost of cultivation per acre is Rs. 9. After the removal of the fibre the seed (*binaulá*) finds a ready sale in E. Oudh for feeding cattle, at from 40 to 50 *sers* for the rupee.

KA'R *s.* also *kám*; business, affair, work, profession; —*ámad*, useful, profitable; —*ázmúda*, experienced, practised; —*bár*, business, affair, avocation; —*bárí*, a trader, a transactor of business, a manager or officer; —*khána*, a workshop, a manufactory, a place where business is carried on; —*pardáz*, a manager, one who carries on business; —*pardází*, management of business; —*rawáí*, proceedings, procedure, management.

KARGAHI', *s.* a former cess on weavers, a loom tax.

KA'RHA', *s.* taking advances.

KARHA', *s.* division of crops in equal proportions.

KARIA'T, *s.* villages, the plural of *kariya.*

KA'RINDA, *s.* a manager, the agent of a landowner.

KARMJURIA', *s.* assignments from *Khálsá* lands to the junior branches of a *Rájpút* family.

KAROH, or *kos* or *krosa*, *s.* a land measure equal to about two miles, but varying all over India. In some places it

is not more than a mile and a quarter, for instance about Delhi; on the other hand in Bundelkhaṇd it is nearly 3 miles. Two *dháps* equal to one *kos*. A *gaú kos* is as far as one can hear a cow bellow.

ḲARZ, *s.* a loan, a debt; —*dár*, a debtor.

ḲASAM, *s.* an oath. Also *halaf*: *darog. halfí*, perjury.

KASAR, *s.* fraction; plural, *kasúr* or *kasrát*, fractions.

ḲASBA, *s.* a large village; a town.

KASERÚ, *s.* (*Cyperus tuberosus*). The *kaserú* is the root of the water grass called *gond* and is dug up after the water has dried up. It is highly esteemed for its reputed cooling properties and finds an extensive sale in large towns and *bázárs*, the ordinary price being two *ánás* per *ser* standard weight. The digging is a very laborious process, as the coveted root lies very deep in the ground. *Pásís*, *Kahárs*, and *Kurmís* are the most industrious searchers, and are allowed three-fourths of their finding on condition of yielding up the remaining share to the lord of the manor.

KÁSHT, *s.* cultivation, tillage. *Káshtkár* or *kisán*, a *raiyat* who cultivates by written or verbal agreement, in the village to which he belongs and in which his ancestors preceded him. See *asámí*, *ḳabzadárí* and *raiyat*; *káshtkár mahz*, tenant or cultivator at will. To the most thoroughly practical of all Settlement officers, C. A. Elliott, we are indebted for the collection of four years agricultural statistics of *mauza* Bijádhurpúr, *zilla* Farrukhábád. The following diary for the apparently average year 1870-71, shows all the agricultural operations of the village, the times and seasons at which the various processes are carried out; when the cultivator is most busily employed, and when his cattle; when each of the crops grown in the village is sown and harvested, and the

variety of processes each goes through. The village is favorably situated for manure, being within three miles of a large town: the result is that a distinctive feature of the locality is that year after year the ground goes on yielding three crops, *first* Indian corn, *second* potatoes and *third*, tobacco. In a considerable area however, only the usual *kharíf* and *rabí* crops are grown; but there is hardly any cane, cotton or rice. During the month of June, the old agricultural year comes to an end, and the first ploughings for the rain crops of the new year begin. At the end of each month's operations, the statistics relating thereto are noted; with regard to sowing, ploughing and irrigation, the statistics show the area sown, ploughed, and irrigated, and the time taken to plough it; while for weeding, reaping, threshing, &c., the figures show the number of men and cattle, or rather the number of days that was required for the purpose. Finally it may be mentioned that in the year under observation 86½ out of 164½ *bígahs* of land produced the third crop referred to, and it is only after potatoes or carrots as a second crop, that a third crop can be grown. Tobacco and melons are alone grown as a third crop. Indian corn is the *first* crop, sown in June, July and harvested in August, September. In October, November potatoes are planted as a *second* crop, and taken up in February and March; and *third* tobacco or melons are sown in April and gathered in May-June.

DIARY

JUNE, 1870. This year the season is somewhat late. The irrigation of the remaining hot weather crops still goes on, nor is it over before the 9th for melons, the 13th for tobacco, the 19th for *arwí*. The tobacco is all cut by the 17th, but drying it and twisting it into ropes, gives occupation to the cultivator until the 26th. Mean-

while, ploughing has commenced, and goes on steadily throughout the month. A little fodder *juár* is sown, and on the 25th and 26th a few fields of Indian corn, when further work was stopped by the rain, which kept the whole village in doors till the end of the month.

Statistical result.

Irrigation.	acres.	days.	1 acre in.
Tobacco,	10	37	3·7 days.
Melon,	6	26	4·3 „
Harvesting.		men.	men to 1 acre.
Cutting tobacco,	8	51	7
Twisting ropes,	9	198	23
Ploughing,	21½	55	2·6 days.

JULY. The rain fell heavily for the first six days; when the weather cleared sowing began in earnest. Indian-corn was sown from the 7th to the 18th, and *juár*, cotton, indigo and hemp sowings went on simultaneously. Soon after the plough was run through the earlier crops of indigo, *juár*, and cotton, which had sprung up to loosen the earth about the roots. The Indian-corn fields were also weeded. Meanwhile the ploughs had been at work from the 7th, daily, till the end of the month. The ploughing was partly for the *kharíf*, but chiefly for fields intended to grow *rabí* crop. The manure that had been scattered over the fields was thus worked into the soil.

Results.

Ploughing.	acres.	days.	1 acre in.
For *rabí*,	93	168	1·8 days.
Sowing.			
Makká,	34	82	2·4 „
Juár,	60	130	2·1 „
Weeding.		men.	men to acre.
Makká,	32	289	9

AUGUST. This year the *juár* sowings were over by the 3rd. Up to the 17th Indian-corn and cotton were being weeded. From 11th to the 21st the *juár* crops were being weeded and reploughed (*goyná*). Manure was scattered over the fields, and ploughed in. For the first 22 days of the month ploughing went on steadily.

Results.

Sowing.	acres.	days.	1 acre in.
Juár,	4	7	1·7 days.
Ploughing.			
For *rabí*,	245	425	1·7 „
Weeding.			
Makká,	37	375	10 men.
Juár,	12	162	13 „
Cotton,	6	62	10 „
Reploughing.			
Juár crops (*goyná*),	37½	51	1·3 days.

SEPTEMBER. The chief work this month was to cut the Indian-corn and dig up the roots as a preliminary to ploughing. There was still a little fodder *juár* standing, which was cut on the 27th. The fields having been cleared of the *makká* crop, some during the latter half of the month were sown with carrots. In others, from 22nd to 25th, manure was laid down, and during the remaining five days of the month ploughed into the land for the potato crop.

Results.

Harvest.	acres.	men.	1 acre to.
Cutting *makká*,	28	204	7 men.
Ploughing,	30	77	2·5 days.

OCTOBER. Ploughing went on vigorously for the first 20 days, partly for the *rabí*, partly for potato crops. For

the latter, manuring was busily carried on till the 21st, and as the fields were manured, the potatoes were sown. The sowing chiefly took place between the 9th and 24th, but was going on to some extent throughout the month. No sooner is it sown, than irrigation commences, and as soon as the plant begins to shoot, the ridges have to be raised and dressed. Carrot sowing is carried on from last month and lasted till the 6th. Meanwhile the *juár* crops were being cut until the 24th. The whole of the *rabí* sowings also were completed during the last ten days. Altogether it was a very busy month indeed.

Results.

	acres.	men.	1 acre to.
Manuring for potatoes,	24	164	7 men.
Ploughing,	252	569	2·2 days.

NOVEMBER. This year potato sowings were over by the 11th. Meanwhile, the crops sown last month had to be irrigated, and have the ridges dressed. These two operations went on daily throughout the month. Carrots are weeded and irrigated, some even being sown as late as the 18th. The last *rabí* sowings were over on the 6th. Meanwhile the *juár* harvest commenced on the 1st, but the greater part was cut from the 13th to 16th. Some indigo seed was cut. The little rice that was grown was also cut and threshed. During the last week the first *rabí* waterings took place.

Results.

Potatoes.	acres.	men.	1 acre to.
Sowing,	1¼	26	20 men.
Dressing,	24	437	18 „
Irrigating,	39½	191 days.	5 days.
Rabí.			
Ploughing,	10½	31	3 „

DECEMBER. The great feature of this month is *irrigation* to potatoes, carrots, and the *rabí* crops. Besides this, the only other work the cultivators have, is to dress the ridges in the potatoe fields. This employed them the first half of the month, after which the ridges were not again touched.

Results.

Potatoes.	acres.	men.	1 acre to.
Dressing,	10½	231	22 men.
Irrigating,	63	257 days.	4 days.
Rabí.			
Irrigating,	41	205 „	5 „

JANUARY, 1871. For the first half of the month irrigation is still the main work, potatoes, carrots, and the *rabí* each getting their share. Two days heavy rain then stopped all work, when it cleared the potato digging began and with it carrots were also dug up.

Results.

Potatoes.	acres.	days.	1 acre to.
Irrigating	41	168	4 days.
Rabí.			
Irrigating.	27	130	5 „

FEBRUARY. Potato digging had already commenced the previous month, but it was not completed until after the end of this month. Meanwhile the potatoes were being irrigated up to the very last. The *rabí* was being irrigated at the same time, throughout the month. The vacant potato fields were ploughed, and towards the end of the month the first melons and tobacco sowings took place.

Results.

Irrigation.	acres.	days.	1 acre to.
Potatoes,	12	49	4 days.
Rabí,	24	101	4½ „

Potato.			
Digging,	14	101 men.	7 men.
Ploughing,	13	24 days.	2 days.

MARCH. This was a very busy month. Potato digging went on busily until the 22nd. After 12 days of irrigation, the *rabí* harvest commences, and continues till the end of the month. Meanwhile the potato fields are ploughed up, and tobacco and melons sown. The chief tobacco sowings took place about the middle of the month. From the 12th irrigation for the tobacco. The *sarson* was cut from 11th to 19th, and the *arhar* from the 19th to the end of the month.

Results.

Irrigation.	acres.	days.	1 acre in.
Rabí,	7	29	4 days.
Tobacco,	8	27	3½ ,,
Harvesting.			
Digging potatoes,	3	50 men.	17 men.
Reaping *rabí*,	67	380	5 ,,
Sarson,	23	71	3 ,,
Arhar,	54	285	5 ,,
Sowing tobacco,	7	105	15 ,,
Ploughing,	10	23 days.	2¼ days.

APRIL. Tobacco and melons were irrigated and weeded assiduously all the month through. The *arhar* and wheat had been all reaped by the 2nd, but threshing went on every day till the month's end. The first indigo sowings took place on the 12th.

Results.

Irrigation.	acres.	days.	1 acre to.
Tobacco,	21	75	3½ days.
Melons,	19	86	4½ ,,
Weeding.			

Tobacco,	11	97 men.	9 men.
Melons,	11	115	10 „
Harvest.			
Threshing *rabí*,	32	{124 bks. 118 men.	4 bullocks. 4 men.

MAY. This year also tobacco and melons are being watered all the month. Towards the end of the month the tobacco is being cut, the melons gathered. Meanwhile the *rabí* crops is being threshed. The vacant *rabí* fields are being ploughed up for the rain crops, the first sowing of fodder *juár* and *arwí* taking place on the 12th; this soon has to be watered.

Results.

Irrigation.	acres.	days.	1 acre to.
Tobacco,	19½	70	3½ days.
Melons,	12½	53	4 „
Weeding.			
Tobacco,	5¾	58 men.	10 men.
Threshing.			
Rabí,	39	{117 bks. 112 men.	3 bullocks. 9 men.
Cutting.			
Tobacco,	5¼	33	6 „

KASÍ, *s.* a measure equal to 2 paces, each pace being 36 finger breadths, taken across the first joints of the first and fourth fingers.

KASÍR, *a.* many, much, abundant, numerous, *—ul-azwáj*, polygamist, *—ul-ayál*, having a numerous family.

KASÍR KASARWAṬ, *s.* profit and loss.

KASRAT RÁE, *s.* majority of votes. *—se*, abundantly, numerously, in plenty.

KÁṬHÁ, *s.* twentieth part of a *jaríb*, also called *gaṭṭhá*.

KATIÁN-TERIJ, *s.* a paper which shows the total amount

of land in each *raiyat's* possession and the details of cultivation.

KÁTIB, *s.* a writer, a scribe; also *rákim.*

KAṬÍLÁ, *a.* brave, gallant, also thorny.

KAṬKABÁLA, *s.* a kind of mortgage.

KAṬKÍNA, *s.* a sub-lease, an underfarm, —*dár*, an under tenant, a farmer, a renter; —*dená*, to sub-let, to let in farm.

ḲATL, *s.* murder, —*amad*, wilful murder, —*i bá-sabab*, murder by intermediate cause, —*ḳáim muḳám bá-ḳhatá*, homicide by misadventure, —*i ḳhatá*, accidental homicide. —*i insán*, homicide, —*insán mustalzim sazá*, culpable homicide. —*gáh*, place of execution or of slaughter.

KAṬNÍ, *s.* the harvest.

ḲAUL, *s.* promise, also *iḳrár* and *muáhada*, —*ḳarár*, literally an agreement, technically the arrangement as to the coming year's rent made in *Asáṛh* which can only be infringed by flagrant breach of custom.

KAUṚÍ, *s.* a small shell; the currency table is as follows: 26 *kauṛí*=1 *damṛí*; 1 *damṛí*=3 *dám*; 20 *damṛí*=1 *áná*; 16 *ánás*=1 rupee; 25 *dám*=1 pice. The number of *kauṛís* in a *damṛí*, and of pice in a rupee vary, and in practice, *damṛí*, *dám* and *áná* are imaginary pieces.

KAWAL, *s.* unripe corn removed for immediate use instead of being removed to the threshing floor.

KHÁD or *kháw*, *s.* manure, also *páṉs.*

KHÁDAR, *s.* a sheet of land enriched by alluminous deposit, on the banks of a river, see *manjha*, and *kachhár*; high lands are also sometimes so called; they are likewise known as *bángar.*

KHADÍ, *s.* a grass that grows in ponds.

ḲHAFÍF, *a.* frivolous, light, undignified, of light character, of no weight or consequence, immoral.

KHA'I', *s.* a ditch or trench.

KHA'KI', *s.* unirrigated land, also dusty.

KHA'LSA, *s. zamíndárí* estates where the *birt* and other similar subordinate tenures do not obtain; lands the revenues of which are paid into the exchequer: pure, unmixed. The opposite of *muáfí.*

KHA'M, *a.* the persian word for *kachcha*; also sequestration of the profits of an estate, a punitive measure to which a *málguzár* under our law, is liable for default in payment of his revenue.

KHAMS, *s.* five.

KHA'NA, *s.* a column of a figured statement; also a house, —*taláshí*, the act of searching a house, —*badosh*, literally a pilgrim, applied to a man who has no habitation, a vagrant, —*jangí*, an affray, domestic strife, —*khálí*, a term given in the N. W. P. to an estate which has been settled with farmers in consequence of the absence of any proprietary right. The name arises from the column in the settlement papers devoted to proprietor remaining blank, —*kaprá*, food and clothes; maintenance.

KHA'NDA'N, *s.* a family; clan.

KHA'NWA'N, *s.* a boundary ditch.

KHA'NZA'DA, *s.* a Muhammadan convert from Hinduism. They largely prevail in E. Oudh. The *bachhgotis* of Faizábád and Sultánpúr have three *khánzáda* chiefs. Hasanpúr being at the head of all; the *Bhále Sultáns* of the same quarter have also three, and the *Bhartawan* clan one. Kherí has two *Abhan khánzáda* chiefs, Sítápúr a *Gaur* and *Bárábankí* a *Bisen.* Conversions in Oudh were common under the Jounpúr dynasty A. D. 1394-1457, to which period most of the Oudh *khánzádas* trace back. The author received the following ballad from a *khánzáda* chief of his district.

Sharḳí Sháh Jounpúr ḍerá ;
Áe mile sab ráj ghanerá.
Ek ek ghar Turk banáye ;
Rahe sáth Sharḳí ke sáye.
Bais Baghel Sirnet Besaná ;
Báchhal Gahrwár Gaur Bhálesultáná.
Durg bans Gautam Bandhal Gotí ;
Tilokchand teh meṉ Bachhgotí.
Round Eastern Jounpúr's mighty king ;
The banded clans their forces bring.
No clan but crouches in his shade ;
And owns its Turkish renegade.
Bais Baghel Sirnet Besaná ;
Báchhal Gahrwár Gaur Bhálesultáná.
The race of *Durg* heirs of the Sun ;
The Moon's race, every race sent one.
The *Garagbans, Gautam* all were there ;
With *Tilokchand* the *Chauháns* heir.

ḲHARÁBA, *a.* unculturable, barren, also ruin.

KHARAK, *s.* a cow-house or shed.

ḲHARCHA, *s.* costs, —*grám* or *gáṉw*, also *deh ḳharach*, village expenses, —*ḳhángí*, private expenses.

ḲHARDAL, *s.* mustard seed.

KHÁRI, *s.* sulphate of Soda used in tanning. See *nimaksár.*

ḲHARÍF, *s.* autumnal harvest ; see *fasl* and *dofaslí.*

ḲHÁRIJ-KARNÁ, *v.* to strike off, —*dáḳhil*, a mutation of names in the Govt. register, when son succeeds father or a purchaser the seller, —*az-iḳhtiyár*, exempt from jurisdiction.

KHAR-PAKKA, *s.* foot and mouth disease.

KHARYÁN or *khalihán*, *s.* a granary, a barn, a threshing floor, a harvest floor.

ḲHÁS, *a.* excellent, pure, unmixed, particular, private,

what is kept for the king's or master's private use, own, proper, peculiar, —*o ámm*, private and public: noble and plebeian, individual and collective.

KHÁSIAT, *s.* quality, peculiarity, nature.

KHASRA, *s.* the field register; a list of the fields in a *mauza* giving the measurement, situation, quality, and all particulars regarding each field, with the name of person cultivating it during the year of survey. In Oudh, this paper is not a record of right of any sort, differing in this respect from the *khasra* of the N. W. P.

KHÁTÁ, *s.* an account, a day book, a journal or ledger, a daily account.

KHATÁNÁ, *s.* synonymous with *hírání* which see.

KHATIAONÍ or *muntakhib asámíwár*, *s.* is a register of proprietary possession, an arrangement of the fields in the *khasra*, so as to bring all those belonging to each *thok* or *paṭṭí* or person together. The primary arrangement is according to the *thok* or *paṭṭí*, the secondry according to the person. In Oudh the *khatiaoní* is a record of the holdings, forming distinctly separate proprietary rights, which have been decreed to any person judicially. Consequently, in a *talluķdárí* village, where there are no underproprietary rights, there is no *khatiaoní*. In such village, where only specific lands are held in underproprietary right, only such fields are entered in the *khatiaoní*. In coparcenary villages, whether held direct from Govt. in proprietary right, or in sub-settlement from a *talluķdár*, only those fields are entered which are held separately by the sharers. The Oudh and N. W. *khatiaonís* are thus widely different things.

KHÁTIRÍ, *s.* a crop raised in the sand on the banks of a river by force of manure or hand watering.

KHATRA, *s.* danger, risk, peril.

KHAUHI-BISÁR, *s.* the expenses incurred in maintaining cultivators and giving advances for agricultural purposes.

ḲHAVED, *s.* a green field, a sown field; green grass cut for cattle, green corn.

KHERÁ, *s.* a hamlet situated on the lands of a parent village, many *kheras* have in course of time become completely separated and are *mauzas* now, such hamlets are also frequently known as *pura* or *purwa*, *mazra*, &c. In the U. Doáb *khera* generally means a deserted village site.

KHERÁLÁ, *a.* cultivated. —*láiḳ*, culturable.

KHET, *s.* a field, a tract of land especially prepared for cultivation, *khetí-bárí*, agriculture, husbandary, —*baṭ* or *banṭ*, is applied to a disposition of fields where the lands of two villages are completely intermixed with each other.

KHETGAMA, *s.* a transfer of fields by mortgage in Unáo, under which the land is held in lieu of money lent, the rent in whole or in part being absorbed as interest. It is similar to the *parmsána-biswí* of Faizábád.

KHEWAṬ, *s.* record of village shares; the paper of coparcenary responsibility, in villages held by communities of proprietors or sub-proprietors. See also *shajra nasab.*

KHICHAH, *s.* poor land.

ḲHILÁF, *a.* contrary, —*i zábita*, contrary to precedent or procedure, —*ráe*, against one's opinion or will, —*waẓa-fitrí*, an unnatural offence.

ḲHILAṬ, *s.* a dress of honor.

KHIRÁJ, *s.* land-rent. *Kiráyá*, house-rent.

ḲHIRMAN, *s.* harvest; heap or stock, unthreshed corn; a barn; see *kharyán.*

ḲHISÁRA, *s.* damage, also *nuḳsán.*

ḴHIYÁBÁN, *s.* a parterre; a flower bed.

ḴHIYÁNAT, *s.* perfidy, embezzlement, —*mujrimána*, criminal breach of trust.

ḴHIZÁN, *s.* autumn; the falling of leaves.

KHO, *s.* a valley.

KHOJ, *s.* search. In the Punjáb professional trackers (*khojí*) are employed to trace stolen cattle a hundred miles even by their foot prints, (*khorí* or *pyrú*); and their success, even through such unpromising places as sandy plains and gravel and *kankar* beds, and over rivers and swamps is very extraordinary.

KHOKHÁ, *s.* a bill of exchange that has been paid and remains in the hands of the payer as a voucher.

ḴHUD-HÁKIMÍ, *s.* arrogation of authority, self-independence.

ḴHUD-KÁSHT, *s.* literally one's own cultivation. The word is used with reference to the fields a man cultivates with his own ploughs and bullocks. It is used equally of a proprietor cultivating some of his lands, or of a tenant in respect of the lands he cultivates himself as distinguished from those he may sub-let. See *asámí*, *ḳabzadárí* and *raiyat*.

ḴHUFIATAN, *ad.* secretly.

ḴHULÁSA, *s.* an abstract, an abridgment, substance, an extract.

KHÚNCH, *s.* also *changul*, a handful of anything dry: *chullú*, of anything liquid.

KHÚNṬ, *s.* a tax leviable on timber. A share in the lands of a village, by hereditary descent, and in all the privileges and rights which it involves. —*baṭ*, a common tenancy under which the tribes occupy according to the law of descent, each division paying the same amount

of revenue, without reference to state of cultivation, number of sharers, or other circumstances. —*khat*, mortgage of the share of a field.

KHURAIL, *s.* soil broken up for sowings.

ḲHURÁK, *s.* diet, subsistence.

KIFÁYAT, *s.* savings, sufficiency, enough, abundance, plenty, surplus, economy, thrift.

ḲIMÁRBÁZ, *s.* a gambler.

KIRÁO, *s.* a small pea (*pisum arvense*).

KIRAU, *s.* endive.

KIRÁYA, *s.* a tax on cultivators to cover the expense of conveying the grain to market; hire, rent. —*dár*, a tenant, one who hires anything.

KIRIYÁ-KARAM, *s.* performance of obsequies.

KISÁNÁN-I-ḲADÍM, *s.* cultivators in Hissar whose tenure is heritable and transferable, and who possess almost all the rights of a proprietor. They cannot be *lambardárs* or vote for *lambardárs* and are supposed to be free from fines in police matters; on *biswádárs* desiring partition of common lands, the *kisánán i ḳadím*, have no right to claim a portion of it.

ḲISÁS, *s.* the Muhammadan law of retaliation.

KISHNÁRPAN, *s.* rent free lands assigned to *Bráhmans* without condition. See *birt*, *shankalap*.

KISHT, *s.* a sown field. —*wár*, a list showing the fields.

ḲISMAT or *Iláḳa*, *s.* a division (with reference to jurisdiction); also fortune.

ḲISMWÁR-JAMABANDÍ, *s.* a rough estimate of rates for the different classes of land.

ḲIST, *s.* an instalment. —*bandí*, the revenue demand roll; paying by instalments. There are generally four *ḳists* in the year in these provinces. The *rabí* crop is paid for in May and June, the *ḳharíf* in November and December.

There is also sometimes a fifth *ḳist* in some *parganas* in February, paid from the proceeds of early crops called *jins-pesh-ras*, and also of sugar-cane.

KODO, *s.* the *paspalum scrobiculatum*.

KOHERÁ or *kohesa*, *s.* mist, fog.

KOLÁ, *s.* ditch for irrigation.

KOLHÚ, *s.* a sugar-mill. See *úkh*.

KOMÁR, *s.* lands cultivated by contract having no tenant.

KORÁÍ, *s.* wages given for digging.

KOSLÍ, *s.* new leaves just-sprouting.

KOṬHÍ, *s.* a masonry house, a factory, a mercantile or banking house or firm. —*wál*, a banker, a merchant.

KROR, *s.* a hundred *lákhs*.

KUKURMUTTÁ, *s.* a mushroom, more commonly called *chhattá*.

KÚNḌÁ, *s.* earthen jars for raising water; a species of jasmine; also a furrow.

KUNDRÍ, *s.* a circle of rope or cloth placed on the head on which to place a *gharḍá*.

KÚR, *s.* a remission in rent in favor of high caste cultivators to enable them to employ a ploughman. The privilege as found to exist in Dariábád has been thus described: "*Kúr*, usually consists of an allowance of one and a half *kachchá panserís*: i. e. of seven and a half *kachchá sers* in the *kachchá man* of forty *sers*; as a rule it entitles the recipient to pay as rent, the equivalent of two-fifths instead of half the gross produce. It is granted in the first place to a large class known under the general term *amnek*. These are generally high caste men such as *Bráhmans* or *Rájpúts*, &c., and it is a point of honor with them to cultivate on these terms or none. Large numbers of them were at no distant period actual liege-men or retainers. All had a *talwár* ready at their landlord's call.

I do not think that the privilege was generally granted as a mere acknowledgment to the claims of caste. It seems to have been granted rather as an equivalent for advantages, real or expected, in return. The *amnek* was not only master of a stout sword and a ready arm. His oxen were more, and stronger; his supply of manure larger, and his means of cultivation better, than those of an ordinary *raiyat*. He was too, a better payer. The real origin of the privilege of *kúr* is this :—It is properly the allowance, if not the only wages, of the *halwáhá* or ploughman, with whom every *amnek* is supplied. To plough with his own hands would be to the *amnek* an indelible disgrace. All menial work must be performed by the *halwáhá*. The latter is a predial serf, if not an actual slave. There exists in full force in these parts the wretched system known as *sanwak* by which, on a petty loan of Rs. 10 or Rs. 20, the *halwáhá* will bind himself and his heirs as serfs to his security (*mál-zámin*) until principal and interest at 24 to 37½ per cent per annum have, to the last farthing, been repaid. Again: *kúr* is often the inducement held out to *Kúrmís*, and skilful cultivators, whom it is an object to settle in a deserted spot. It is the usual perquisite of the *mukaddam*: of the man who undertakes estimation of the crops (*kan-kút*) or who, in any other way, does extra work (*kár o bár*) for the landlord. It is not given to an *asámí*, merely because he is *kadím*: and is not necessarily an hereditary privilege. The above principles are not confined to payments in kind. To a great extent they regulate money payments also. In changing the *batái*, for the *jamai* system, the money rate will, if practicable, be that of neighbouring fields. If this be impracticable, because in them also *batái* prevails, the new rent will be adjusted

on the last three or five years' average of the produce, and its average price in the *bázár*. In this adjustment the privileges of the *amnek* are invariably maintained, the allowance of *kúr* is computed, and the amount of the rent is calculated accordingly. The *kúr* allowance seems to be of the same nature as the *chahárums* and *inàms* in the Punjáb which were also allowed by *kárdárs* to cultivators on various considerations."

KURA, *s.* a lot, a share.

KURB-O-JAWÁR, *s.* neighbourhood, vicinity.

KURKÍ, *s.* attachment, distraint, seizure, distress, *kurk tahsíl*, temporary attachment. *Kárik*, the distrainer: *mál i makrúka*, property distrained: *makrúkminho*, the person whose property is distrained.

KURSÍNÁMA, *s.* genealogical tree. See also *khewat* and *shajra-nasab*.

KURÚRÍ, *s.* foot path through village; also called *dagar*, and *pagdandí*.

KUSHÁ or *kus*, *s.* the sacred grass of the *Hindús* (*poa cyno suroides*). It is a usual ceremony for the priests at bathing places to give to pilgrims, blades of this grass when they come to bathe. The *kusast shankalap* takes its name from the transfer being accompanied by some blades of this same grass. See *shunkalap*.

KUSUM, *s.* safflower (*carthamus tinctorius*).

KÚT, *s.* estimate, valuation.

KÚWÁR, *s.* soil when very wet and soft, or very dry and hard.

KYÁRÍ, *s.* a solar evaporating salt pan.

L.

LÁBH, *s.* profit, produce, acquisition.

LÁCHÁR, *a.* helpless, destitute, poor.

LÁDAWÍ, *s.* unclaimed, an acquittance, a deed of relinquishment. The act of relinquishment.

LAGÁN, *s.* *lagat, yá lagtí.* The rent or revenue charged on a field or an estate; —*khális*, net rent; —*mukarrarí*, fixed rent; —*wákaí*, actual rent.

LAHARÁ, *s.* a soft grass.

LÁHÁSIL, *a.* useless, unproductive, profitless.

LAHNÁ, *s.* an outstanding debt or balance.

LAHSUN, *s.* garlic. A plant of the onion type, largely grown by market gardeners.

LÁJAWÁB, *a.* silenced, incapable of answering.

LAKAB, *s.* designation, title.

LÁKALÁM, *a.* undisputed.

LÁKHIRÁJ, *s.* exempt from assessment, rent-free land. The opposite of *málguzárí*; —*dár*, a holder of rent-free lands.

LAK-O-DAK, *a.* desert, waste, dreary.

LÁLÁ, *s.* Sir, master, a school master. The term is generally applied to members of the *Káeth* caste.

LAMBARDÁR, *s.* the registered representative of a coparcenary community who is responsible for the Govt. revenue He engages with Govt. or in other words signs the *kabúliyat*, and is also styled *Sadar málguzár*, (q. v.).

LANGA, *s.* an irrigation channel from a well; also a hedge made of large thorny branches, simply laid on the ground, not fixed in the ground, as in a *bagúr*.

LÁOCHARAS, *s.* raising water by means of a leathern bucket or bag. This is the common mode in Oudh, the power being generally bullock draught (also called *púrhái* when cattle are used and *garrá* when manual labor is employed).

LÁONÍ, *s.* income, rental *jamabandí.*

LAP or *sap*, *s.* a handful, also as much as can be held in the two hands.

LAPṬA´, *s.* a kind of molasses; a species of panic grass.

LA´RAIB, *a.* doubtless, unquestionable.

LA´RA´-LARI´, *s.* a boy and girl at the time of marriage, =*dulhá, dulhan.*

LA´SH, *s.* a corpse, a dead body.

LA´Ṭ, *s.* corruption of lot; also sometimes called *hissa nílám.* —*bandí,* a list exhibiting lots, divided off.

LATRI´, *s.* a kind of vetch.

LAWA´HIḲ, *s.* servants, dependants, dependencies.

LA´WALAD or *láaulád s.* childless, without issue.

LA´WA´RIS, *s.* without heirs, heirless, also having no claimant or heir, —*mál,* property to which there is no heir and which therefore escheats to Govt.

LAWA´ẒIM, *s.* requisites, functions.

LA´ZAWA´L, *a.* eternal.

LA´ZIM, *a.* necessary, urgent, inseparable, indisputable, proper, suitable.

LEKHA´, *s.* an account. —*bahí,* an account-book.

LEN-DEN, *s.* traffic, trade, barter, borrowing and lending.

LIBA´SI´, *a.* false, forged.

LIFA´FA, *s.* an envelope, an exterior as applied to a showy frontage with nothing behind it.

LIHA´ZA´, *ad.* therefore, consequently, for this reason.

LI´NA, *s.* a kind of palm.

LIRWA, *s.* an infant.

LIYA´ḲAT, *s.* ability, worth, capability.

LOBIYA´, *s.* the *Dolichos sinensis.*

LODH, *s.* a bark used in dyeing and medicine.

LOṬA´ SAJJI´, *s.* a kind of earth containing fossil alkali.

LOṬPU´ṬIYA´, *s.* water cresses.

LU´BAR or *labár, s.* a liar, scoundrel.

LU´H, *s.* a hot wind.

M.

MAÁSH, *s.* subsistence, means of living, livelihood, maintenance, also *guzárá.*

MÁBAKÍ-YÁ-BAKÁYÁ, *s.* the rest, the remainder, balance.

MABNÍ, *a.* based, grounded, founded, —*bar fasád*, litigious, —*bar ízá-rasání*, vexation.

MACHÁN, *s.* a raised plat-form from which crops are watched, and game waited for.

MADAD, *s.* relief, assistance, —*gár*, an assistant, —*i maásh*, aid for subsistence or support.

MADÁKHALAT, *s.* access, entering into, intermeddling, —*bejá*, trespass.

MÁDALAT, *s.* justice.

MADAN, *s.* a medicinal plant; *dhatúrá.*

MADÁR, *s.* name of a plant (*asclepias gigantea*).

MADÁRIJ, *s.* steps, measures, degrees.

MADYÚN, *s.* a debtor or borrower; —*digrí*, judgment debtor.

MAFKÚD-UL-KHABAR, *a.* one who is missing, obscure.

MAGLÚB, *a.* party cast (in a suit,) conquered, vanquished.

MÁH, *s.* a month, *máh ba máh* or *máhwárí*, monthly, per month.

MAHÁJAN, *s.* a money lender, a most important element in the village constitution, the office being usually in the hands of *Bráhmans*, owing probably to the circumstance that these were less persecuted during the Native rule than other classes. Transactions between the village banker and cultivator usually range themselves in Oudh into the following classes: (1) *takáwí*; (2) *khawáí*; (3) *besárí*; (4) *biáhí* and (5) *karza.*

First. *Takáwí* or advances for the purchase of cattle or implements. These are given on the following prin-

ciple: Rs. 10, 20 or 30 are advanced, and the loan is repaid by instalments beginning with the following month, of one rupee for every 10 Rs. lent, and these instalments extend over a year of twelve months. This is lending money at 20 per cent.

Second. *Khawái* or advances for food, are given either in cash or grain, at a stated value, and are always recovered in grain at the next harvest. The interest on this class of transactions (called *úp*) is usually 2 and $\frac{3}{16}$ Govt. *sers* on the finer, and 4 and $\frac{3}{8}$ *sers* on the coarser kinds of grain, in the rupee per month. This is lending money at about 50 per cent.

Third. *Besárí* or advances for seed. These are made in money or in kind, and are similarly repaid. If *in money* the interest charged is 2 *ánás* per rupee on cereals for the harvest, and double that rate for sugar-cane. In the former case the loan runs 5 or 6 months, in the latter over 10 or 11. The rate here is 25 per cent per annum. If the seed for cereals is given in kind it is either repaid in cash, calculating according to market rates and charging interest as above, or in grain on the *ḍeoṛhá* system, that is half as much again as the quantity lent, which is equal to cent per cent in kind per annum.

Fourth. *Biáhí* or loans for marriages. These advances are paid back on either the *nau-dasí* or *chau-panchí* principle; or in other words borrowing 9 rupees or 4 rupees for a month, at the end of which 10/ or 5/ as the case may be, is repaid. There we have interest at from 216 to 240 per cent per annum.

Fifth. *Ḳarza* or a simple loan, under which money is lent to either cultivators or proprietors at a uniform rate of 24/ per cent.

MAHÁL, *s.* is in official language an estate made up of a

parcel or parcels of land which may be separately assessed with the public Revenue, the whole property of the owners in the estate being hypothecated to Govt. for the sum assessed upon it. In Oudh small estates which are held by independent *zamíndárs* are called *mufrid* or independent *mahâls*, in contradistinction to the large properties held under *sanad*, which are called *ṭalluḳas.*

A complex intermixed tenure is very prevalent in E. Oudh and in Ázimgaṛh, and its creation has been thus officially described. As the offspring of a common ancestor increased and multiplied, divisions of ancestral property gradually took place, and these were effected by each member taking one or more entire villages, and portions of other villages, the area of land and proportion of rental constituting each ancestral share, being adjusted with reference to the area and rental of the entire estate (*mahál*): and this was followed by each party thenceforth engaging direct with the Native Govt. for his now distinct estate. In the villages where portions had to be assigned to different members, the sub-division of arable land was generally made in blocks (*chakbaṭ*), and not by fields (*khetbaṭ*). There were two methods of dividing the waste land including the habitations. In some estates it is all held in common, and in others it was partly subdivided and partly held in common. When by this process one estate had expanded into several properties, it frequently occurred afterwards that one or more of these properties was overtaken by misfortune, and the proprietors had resort to every sort of shift to save their land or to make the best terms they could in parting with it. One member would seek the protection of a Chief of his own clan and make over his holding in trust to him; another would take his holding to that Chief's rival, in

view of establishing a balance of power, lest the whole village should be absorbed by the first Chief; a third would court the *ḳánúngo*, hoping for protection through his official position; a fourth would crave shelter from a *Bráhman* of note, thinking that his sacred calling might secure his position; a fifth would mortgage to a banker trusting to his money-bags, and a sixth would sell to a neighbouring powerful *tạlluḳdár*, trusting to his strength; and the result of all this would be that people of different tribes and persuasions (varing in number from two to ten) would gain, and did gain a footing in these subdivided *villages.*

A great difficulty had to be encountered in the fact that the record of these holdings as found in the public offices, did not by any manner of means tally with actual possession, for which the following reasons were assigned:—(1) After sub-division some of the coparceners reclaimed more of the waste land held in common, than the others. (2) The co-sharer A. lived in village Z. and the co-sharer B. in village Y. It suited A. best to have his individual cultivation near his house, and he therefore took up B's. share in addition to his own in village Z. The same applied to B. in regard to the lands of A. in Y. Such exchanges were often made under agreement, and often by compulsion, and although the possession of parties through these means constantly varied, the ancestral holdings remained recorded till annexation, as they were originally entered in the *pargana* Officer's Registers. The reason for this is easily assigned. No pains were ever taken in the King's time to ascertain the individual responsibilities of the different members of the brother-hood, and the assessments were always made by fixing a lump sum at random on an estate, and not

with reference to the capabilities of the individual villages of which the estate consisted.

These intermixed *mahâls* are variously composed of villages and portions of villages and may be classified as follows:—I. Of one or more entire villages. II. Of one or more entire villages and one or more specific portions of villages. III. Of portions only of several villages, and IV of a portion of a single village only, the owners engaging direct with Govt., the rest of the village being in other properties. *Mahâls* of the nature of No. IV are known by the name of the village, part of which only they contain. The other three kinds of *mahâls* are known by the name of any one of their component villages. It sometimes occurs that a village being divided between several *mahâls* gives its name to all of these properties; for instance Barwárípúr. The engagement for the Revenue (*kabúliyat*) of that *mahâl* was held by A. When he died leaving three sons B. C. and D. they divided their property, each taking a third of Barwárípúr proper, the parent village, and a portion each of the remainder of the family property. They then entered into direct Revenue engagements with the State for their different properties, which were thenceforth known as Barwárípúr B. C. and D. respectively. Supposing B. to die and E. to succeed, his property would then change its name to Barwárípúr E. and a similar mutation would take place on every occasion of fresh succession. Class I of the four descriptions of *mahâls* above indicated is to be found throughout Upper India, but Classes II, III and IV are rarely met with.

Mr. E. Princep has described what he calls the theory of village tenures, in the Siálkot Settlement report as follows:—"Generally speaking the theory of tenure may

be described as at one time or other coming under one of the following stages. I. The patriarchal or land-lord, II. the communal, or joint stock, III. the divided, as (1) regulated by ancestral share, IV. as (2) regulated by customary share, and V. the accidental as regulated by possession. I know no better way of showing the transition from one stage to another, and the causes which produce it, than by giving the following illustrations: The founder of a village secures a property by purchase, grant, appropriation or conquest. He has a family of six sons; he holds it all himself. This represents the first period, and corresponds with the pure land-lord system. At his death, the six sons being connected by a strong tie, hold the property in common. These sons too, prefer to maintain the joint interest in this form. Land is abundant, revenue taken in kind; they have no differences to occasion any necessity for resort to division; so the "communal" system is maintained in tact, the interest of each brother or shareholder being regulated by the laws of inheritance. In course of time as population increases and with it the demand for land, dissensions begin. The descendants of one son have been cultivating less, those of another more, than the shares which regulate the division of profits. To prevent future disputes, the estate is divided according to the law of inheritance, and here we come to the third type.

"As generation succeeds generation, and the country is subjected to change of rule, stress of seasons and accidents occur, leading to hardships to individual co-partners; some die off, others leave the village; some get involved in difficulties; others mortgage their properties; it can be conceived that mutations would follow, which would increase the holdings of some, while others being

unable or unwilling to succeed to lapsed shares, additional reasons would come in to disturb possession and resort to the law, in times when little attention was paid to right, and the influential could generally do as they pleased. In such a state of things it is easy to see how ancestral shares would die out, and customary shares *take their place*, which would agree with the land actually held by each co-partner. Villages of this class would represent the fourth type.

"Ultimately all resort to shares dies out; there may have been money settlements in former days; poverty may have driven out all the old proprietors, who may have been succeeded by cultivators located by the *kárdár*; the land may lie near a large town and have got so valuable as to have utterly changed hands; or if still belonging to the old brotherhood, owing to distress, misrule and a hundred causes, they found it their best interest to make *each man's occupancy the rule of his interests*, in the estate; or men of different castes may have become owners by original or subsequent appropriation; whatever was the cause, there was no trace of any kind of *shares*, the village custom is to throw the liabilities on the *total area cultivated by each person*. This takes us into the last stage. Generally it is to some accident or defect in succession that this tenure may be attributed; so I have termed it the "accidental" stage.

"Under the classification usually prescribed the two first would comprise all tenures held in common, known as "*zamíndárí*," or what is properly termed "*shámilát*," or *sanjí* (in Siálkot). The third and fourth would take in *pattídárí*, whether (perfect) completely divided, or (imperfect) in which some land actually held by the brotherhood, was *formally divided*, and the rest held in

common. In the last I have kept only, such estates as are *bhaiyáchárá*, or what I understand to be *bhaiyáchárá*, viz. where "*possession*" *is the sole measure of right and responsibilities*, and land is held completely in severalty, whether ever subjected to formal division in previous days, or not."

The sub-divisions of estates held in common in the Faizábád District usually follow this order viz. 1st, *thoks*, and 2nd, *paṭṭís*. In the latter again, there are subordinate shares, and the land may be held in *chakbaṭ*, or according to circles, or *khetbaṭ*, which is according to intermixed fields. When two or more *mahâls* have land in a *mausa*, such sub-divisions are usually termed *taraf*.

In the Punjáb proprietary sub-divisions are known as *band* and ordinarily follow this order, viz. (1) *tarafs* of which there are usually two, and these are again subdivided into (2) *paṭṭís*. There are also (3) *debras*, which are arbitrary divisions formed for convenience of revenue arrangement; and there are smaller separate holdings, called (4) *khatas*. Intermixed properties are there called (5) *venwí-band*, in contradistinction to (6) *chak-band*, which is when properties are held in blocks. Equal division of property amongst the offspring of different wives is there styled (7) *chanda-band*.

MAHAL-SARÁ, *s.* the women's apartments.

MAHALLA, *s.* a quarter or sub-division of a town, a ward.

MAHAR, *s.* a dower, a marriage portion or gift settled on a wife before marriage.

MAHÁWAT or *hewat*, *s.* the cold weather rains.

MÁHÁYÁT, *s.* division of usufruct.

MAHBAS, *s.* a jail, a prison, *mahbús*, confined, imprisoned.

MAHFÚZ RAKHNÁ, *v.* to preserve, to protect.

MAHKAMA, *s.* a court of justice, a tribunal. —*majáz*, a court of competent jurisdiction.

MAHRU'M, *a.* prohibited, excluded, discomfited, disappointed.

MAHSU'B, *a.* computed, calculated.

MAHSU'L, *s.* a tax, duty, toll, —*sarkár.* See *shankalap.*

MAHTO, *s.* a head *raiyat.* The *hindí* equivalent of *mukaddam.*

MAHUA', *s.* the broad leaved tree *Bassialatifolia*, bearing flowers which are sweet and from which a sprituous liquor is made. The flower after it has fallen off is called *gilaundá*, and is a valuable item of village *sáyar* assets. Where a money rent (*peri*) is taken, in E. Oudh, 4 *ánás* a tree is a fair average return, in a long series of years; where the produce is divided, the land-lord's share will be worth much more. When the flower falls off the pod (*gulú*) forms, and from this a useful oil is prepared, which amongst other purposes, is largely employed in lubracating the axles of railway carriages. (See *ábkár*).

MA'HU'N, *s.* an insect destructive to cotton.

MAHZAR-NA'MA, *s.* a deed or document signed by all parties present, and prepared to support a claim or application.

MAI', *s.* also *maiá*, synonymous with *henga*, a harrow.

MAJA'RIYA, *a.* in force.

MAJA'Z, *a.* lawful, competent, admissible.

MAJDA', *s.* a mixed soil of clay and sand.

MAJKI'K-ARA'ZI', *s.* land set apart to meet the Govt. revenue.

MAJMA, *s.* an assembly.

MAJMU'A, *s.* a code, a collection, —*Tázírát i Hind*, the Indian Penal Code, —*Zawábit*, a Code of Procedure.

MAJNU'N, *a.* insane.

MA'JRA', *s.* an incident, state, occurrence, circumstance.

MAKBU'ZA, *a.* occupied, held, possessed.

MAKFU'L, *a.* pledged. bailed, —*bihí*, the claim for which surety is given, —*anho*, the person or thing for whom or which surety is given, —*lahú*, the person demanding bail.

MA'KHU'Z, *a.* involved, entangled, implicated.

MAKRU'KA, *a.* attached, under attachment, distrained.

MAKU'L, *a.* proper, just, pertinent, reasonable.

MA'L, *s.* property, wealth, goods, effects, also the land revenue proper, —*i gairmankúla*, immoveable property, real property, —*i makrúka*, distrained property, attached property, —*i masrúka*, stolen property, —*o matáe*, money and goods, —*i wakf*, property devoted to religious purposes, —*zámini*, written security for the payment of any due.

MALAKH, *s.* a locust, the *hindí* equivalent is *tírí* or *tiddí*.

MALBAH, *s.* a tax collected from cultivators, by a *báchh* on ploughs, on houses or on *laos*, to defray incidental village expenses, also called *gánw kharcha.*

MA'LGUZA'R, *s.* (Sadar) the registered representative of the village community who enters into engagements at the settlement, and to whom Govt. looks for its demand. Under Native Govts. the *málguzár* was he who engaged for the *málguzárí* or revenue for the time being, whether as proprietor or lessee, but the term *kabúliyatdár* was more generally used. *Málguzárí*, land revenue, revenue assessment.

MA'LIAT, *s.* value, —*i dawá*, value of a claim.

MA'LIK, *s.* a proprietor, an owner, —*árází*, a land-holder, —*álá*, a superior proprietor, —*adná*, subordinate proprietor, —*hakíkí*, an owner defacto, —*sharaí*, an owner dejure.

MA'LIKA'NA, *a.* proprietary, literally belonging to the *málik* or owner. An allowance made to land owners out

of possession, varing from 5 to 10 per cent. In our earlier Settlements, if a *tạllukdár* or other proprietor refused to engage at the rate of revenue assessed upon the property, he was set aside and a *málikána* allowance, which became a charge against the estate, was given to him. In practice this allowance has been subjected to reduction at revision of Settlement; —*rasúm*, proprietary dues.

MA'L-ḴHA'NA, *s.* a store house.

MA'L-SARKA'R, *s.* see *shankalap.*

MAMLU'K, *s.* a purchased slave or captive.

MA'MU'L, *s.* customary, practice, habit.

MAN or *mánd*, *s.* a weight. That of the British Govt. is 82 lbs. 6 oz. In Akbar's time it is defined as 40 *sers*, each *ser* comprising the weight of 30 *dáms*. This gives a return for the *man* of 3,88,275 grains or very nearly half a hundred weight avoirdupois.

MANA'DI', *s.* proclamation, publication.

MANḌAL, *s.* a circle, a division of a country is so called. The headman of a village.

MA'NE, *s.* an obstacle, an impediment, a bar, —*ijráe ḍigrí*, a bar to the execution of a decree.

MANGALSU'TR, *s.* a string of beads worn round the neck by married women, generally glass beads set in gold. Its absence is a sign of widowhood (Hoshangábád).

MANGNI', *s.* betrothing, asking in marriage; also in loan.

MA'NIK, *s.* a greenish diamond.

MA'NJ, *manjhá* or *manjhar*, *s.* is the circle of land beyond the *báṛá* or *goinḍ* (which see). *Manjhá* also means alluvial land.

In assessing alluvial tracts the following points should be kept in view:—I. Lands that are annually inundated or are thrown up by the action of rivers are of various degrees of fertility, and for practical assessment purposes,

they may be arranged into three classes. (1st.) Those in which mould largely preponderates over sand, and in which both the summer and winter crops will flourish, including wheat and sugar-cane. (2nd.) Those in which the proportion of sand is greater than the mould, in which the *ḳharíf* harvest preponderates over the *rabí*, and mixed crops such as wheat and barley, or peas and gram, are largely sown. (3rd.) Those in which the clays abound, known as *maṭiyárá*, in which the different sorts of pulses thrive well, but only when the fields are low-lying, not otherwise. In all of these alluvial soils, there will be no fertility unless the alluvial deposit over the sand is at least a foot deep. This fertility is moreover, affected by the extent to which these lands are annually inundated. For instance (1) if they are only under water for a day or two during the rains, no injury is done to either the *rabí* or *ḳharíf* harvest, (2) if they are under water for several days the *ḳharíf* will suffer, but the *rabí* on the contrary will benefit: and (3) if the water takes regularly to flowing over these lands as a stream, then the crops of both seasons will probably suffer for a time, by reason of a deposit of new sandy silt. Owing to the precarious nature of this cultivation, the rents are commonly paid in kind, cash rents being exceptional. Where cash rents do prevail 8 *ánás* per *bígah* is a common rate the first year, the land being then known as *bíjar*; after that the rent is doubled, and the name *dosal* is then applied; lastly it is called *peh*, and as such pays full rates.

In regard to assessment, there appears to be no reason why all the *cultivated land* that comes under the (1) description, which is only submerged for a day or two during the season, and which is exceedingly fertile, should not

be assessed at the rates paid by the *peh*, or full rated high lands of the neighbourhood. If there is any *waste land* of this description, after leaving the usual proportion for the cattle unassessed, the rest of such waste may be rated at 25 per cent less than the cultivated land of the same kind. This reduction is necessary as a compensation for the capital that will be necessary to bring waste under the plough. To do this will probably cost about 4 Rs. an acre, and it may be assumed that it will take 5 years before the land is full-bearing; supposing 2 Rs. an acre to be the average *peh* rate of the neighbourhood, and that the *zamíndár* had to pay this rate for the first five years, without being able to cultivate the land, and then had to pay 4 Rs. to break it up, that would be an outlay equal to 14 Rs. an acre, before there was any return, or nearly a fourth of 60 Rs. the sum he would have to pay during the 30 years settlement. In other words there would be to him a dead loss equal to a fourth of the revenue eventually to be paid. To meet this loss we must assess the taxable portion of the *culturable peh* at 25 per cent less than the *cultivated peh*, and this will encourage the immediate reclamation of all such land.

Turning now to the (2) class of lands which are described as being several days flooded. these lands are always sown with *jaṛhan* and *dhán* as a *ḳharíf* crop, and it is the latter only which suffers from immersion. Suppose the *ḳharíf* instalments to be 8 *ánás* in the rupee and the crop consists of half of each of the two kinds of grain just named, then as it is only the *dhán* portion that suffers from immersion, it is necessary to provide against loss in that species of crop alone. If therefore we assess the *dhán* portion at half rates, we leave a fair margin for contingencies. In other words if we assess the *peh* lands at

one rupee, we must assess this description of soil at 14 *ánás*, being an eighth less than we put on *peh*. We now come to (3) the description of soil which suffers more or less from periodical sandy silt, and the crops on which are exceedingly precarious. This must be assessed according to capabilities, but in preparing the estimate, a margin of 25 per cent should be allowed, before making the distribution, to cover the risk attendant on so fickle a crop. In regard to this last description of alluvium if the tract is large, and the Settlement Officer thinks it is likely to remain a permanent increment, probably a progressive assessment will be the best principle to follow.

Near large towns such as Faizábád or Allahabad alluvial lands must often be treated exceptionally from being covered with *jháú* and thatching grass, which often yield the *zamíndár* as good a return as grain crops ordinarily do. An average acre of such *manjhá* land annually produces 150 bundles of sticks, half of which the cutters take for their trouble, and the *zamíndár* takes the other half. Twenty-five bundles of *jháú* sell for a rupee, so that the *zamíndár* gets 3 Rs. an acre as his share, and of this Govt. is entilled to Re. 1/8. But it must be remembered that the *zamíndár* has to pay the carriage, and this would reduce the Govt. share to say Re. 1/4, which would be a moderate assessment for such lands near towns. We must not however forget that at a distance from large towns, *jháú* is comparatively valueless, and at the most 2 pice a bundle is obtained by the cutters, after they have carried their sticks perhaps several miles. It would not do therefore to apply the above rate in such outlying localities. The most we can hope for under such circumstances, is a rental of 8 *ánás* per acre, Govt. taking half.

MANKU'HA, *a.* married, a legally married wife; *gair* — unmarried.

MANNI', *s.* ploughman's provision in grain.

MANSHA', *s.* principle, intention, provision of a law or statute, —*i dawá*, the relief sought for in a suit, the subject matter of a suit.

MANSU'KH or *mauqúf*, *s.* abolish, dismiss, cancel, reverse, obliterate, annul.

MANTR, *s.* a charm, incantation. *Bichhú ká mantr na jáne Sánp ke munh men unglí dále*; ignorant of the scorpion antidote; the finger is put in the serpent's mouth.

MANZU'R, *v.* to admit, sanction, adopt, approval, *manzúrí-bill*, audit.

MA'R, *s.* a rich black soil which burns like peat; a slight variety of this soil is called *kábar.*

MARA'TIB-I-MUTNA'ZA, *s.* points at issue, also *tankíh talab*, points to be established.

MARGZA'R, *s.* a place abounding in verdure or in pasture, a verdant meadow.

MARHU'M, *a.* dead, deceased.

MARKU'M, *a.* written, described, inscribed, above-mentioned, *markúma*, bearing date, under date, dated.

MARRI', *s.* lands assigned in lieu of interest on loans.

MARSIYAH, *s.* a term used in *Musalmán* worship.

MA'RU'ZA, *a.* presented, offered, submitted, also dated.

MARWA'NA', *s.* cess taken on marriages.

MARWAT, *s.* a pensionary provision in land for the heirs of one who has been killed in service. The land is generally rent free for the life time of the giver, and in after lives it is assessed and often resumed. See *birt.*

MA'SABAK, *ad.* preceding.

MASA'IL, *s.* questions, also the precepts of *Muhammad.*

MASHAKHKHASA, *a.* stipulated, fixed, assessed.

MASHAKKAT-I-SHADI'D, *s.* hard labor.

MASHMU'LA, *a.* united to, included in.

MASHRU'T, *a.* agreed upon, stipulated, conditional.

MASHSHA'K, *a.* one well practised, a proficient, an expert.

MA'SIWA'E, *prep.* besides, moreover, save, except, whatever else.

MASJID, *s.* a mosque.

MA'SKABA'R, *s.* monthly statement.

MASLAHAT, *s.* consultation, counsel, advice.

MASLAN, *ad.* for example, e. g. for instance.

MA'S-NIMA'S, *s.* literally month by month, a term meaning that at the end of each month, interest will be added to capital and will be subject to compound interest.

MA'TAHAT, *a.* subordinate, under, dependent.

MATA'LABA, *s.* a demand, a call, liability.

MATBU'A, *a.* printed, published

MATH, *s.* a monastry governed by a *mahant* or Abbot assisted by his disciples standing much in the position of our ancient Friars.

MATIYA'R, *s.* clay soil. The following classification of natural soils in the Faizábád district (for artificial soils, see article *goind*,) will be found generally applicable to the districts of E. Oudh, and the Benares division. Natural soils may be divided into loams, clays and sands. 1st *Class*, *loams*. In this class are included *doras* and *kapsa doras*. In Unao and Rae Barelí this *doras* soil is known as *domat*. It is of the first quality and is known by the same name as in our bordering districts, A'zimgarh and Jounpúr, and of the second quality in the other neighbouring districts, Gorakhpúr and Bastí. In the western portion of the latter *zillah* which is only separated from us by the river Gogra, this soil is called *doras*, but in Gorakhpúr it is called *bángar*. Sir Henry Elliot consi-

dered *doras* and *domaṭ*, as probably the same. *Kapsa-doras* is *doras* with a greater amount of stickey clay in it, and giving less produce. These soils take much manure, irrigation and labor, but produce two crops, and of every variety. They are of a light brown color and soon pulverize, and consequently do not long retain moisture. We have villages of which the entire lands are of these sorts and others where all the different soils prevail, 2nd *Class*, clays. In this class we have included *maṭiyár* and *kapsa-maṭiyár*, which latter is locally sub-divided into *kapsa-uparwár*, and *kapsa-khalár*. It also includes *karail* and *bíjar*. Sleeman says, that *maṭiyár* embraces all good argillaceous earth, from the brown to the black humic or relmic deposit, found in the beds of tanks, and mentions that the Oudh people called the black soil of Bundelkhand by this name *maṭiyár*. It is of a darker color than *doras*, and more capable of absorbing and retaining moisture, forming readily into clods which assists this. It is very hard when dry, and slippery when wet. It is seldom manured. It is the finest natural soil and its yield is equal to the average of *doras* and *kapsa-doras* together. *Maṭiyár karail* is similar to *maṭiyár*, but being usually found in the beds of tanks and *jhíls*, is darker in color, and when dry is full of cracks and fissures the result of being generally submerged. The word *karail* means black. *Maṭiyár khalár-kapsa* gives an indifferent yield, and is somewhat similar to the last, but it is spotted throughout with orange specks. These are said to be vegetable roots and remains, which by reason of the clay surrounding them do not readily decay and amalgamate unless manure is added, when they are absorbed and disappear. This spotted soil is called *kabis* and *sendur yá*, the latter from its color approximating red-lead (*sendur*):

maṭiyár uparwár kapsa is similar to the last, but lying at a higher level and yielding less. These two last natural soils are sometimes found amongst the conventional *majhár*, but more generally in the *fardah*, never amongst the the *goinḍ*; because manuring as above explained, changes their nature. *Bíjar* is much like *úsar*, but with this distinction that the latter produces *reh* or *sajjí* in the dry season, and the former does not. It is as hard as *maṭiyár*, and intermixed with very fine gravel. It is only cultivated when it contains an unusual admixture of *maṭiyár*, and its crops which are confined to different kinds of rice, suffer from the least draught. The name *maṭiyár* seems common to most of the districts of Oudh and to our bordering districts of Ázimgaṛh and Jounpúr. The same name prevails in the west portion of Gorakhpúr and Bastí; to the eastward it is called *bhant*; so well does it retain moisture there, that Indigo sowings go on in March and April, when the hot winds are blowing. It is a common practice to roll in the seed with a roller to keep in the moisture. *Maṭiyár* when irrigated is held to be the most productive of all soils; when unirrigated perhaps the worst. The low moisture retaining lands are here called *khalár* (as already stated,) the uplands *uparwár*, sloping lands *ṭekar*, and rugged, uneven lands *behaṛ*. Salt and selt-petre are made from poor *úsar* soils, and from the most barren in Oudh, carbonates of soda are taken which are used in making soda and glass. It is said that in the Ģázípúr district lands that can be set aside for this purpose, yield as much profit as the culturable soils. 3rd *Class*, sands. In this class as its name indicates, (*baluá* or *bhúṛ*,) are included the different degrees of arenaceous soils. In the neighbouring Ázimgaṛh district these soils have the same name as here (*bhúṛ*,)

but in the other bordering district of Jounpúr, they are often called *balsunder*.

MAṬKÁ, *s.* an earthen vessel for water.

MATLÚB, *a.* required, sought, demanded, wanted, desired, necessary.

MATRÚK, *a.* abolished, rejected, omitted.

MATRÚKA, *s.* estate, goods or property of a person deceased, to which his heirs are legally entitled.

MAUJÚDÁT, *s.* assets, effects, funds.

MAURÚSÍ, *a.* hereditary, ancestral; see *asámí*; —*ijára*, an hereditary leasehold farm of lands.

MAUSIM, *s.* season; see *fasl.*

MAUZA, *s.* is in official language a parcel or parcels of land, not necessarily in one ring fence, having a separate name in the Revenue Records, and with known limits. There are *mauzas* with habitations, (known as *ábádí* or *basgit*), and there are those that have none, (termed *be-chirág*). Our revenue *mauza* which in that case is called *aslí*, is often composed of a collection of smaller ones, which are called *dákhilí*. An *aslí mauza* often throws out numerous off-shoots or hamlets, which are known in different parts of the country by various names, as *purwás*, *mazrás*, *kherás*, &c. The more inhabitants there are in a *mauza* in proportion to its area, the better is it tilled, and numerous hamlets are an unmistakable indication of a full manure supply and consequently of high cultivation. When the lands of a *mauza* are in separate blocks and are intermixed with the lands of other *mauzas*, the distribution is styled *khet-baṭ*, *chak-baṭ*, *paṭṭí-baṭ* or *taraf-baṭ*, according to circumstances. These various sub-divisions may all be situated in one property, (*mahál.*) or they may be included in various different estates. *Mauzawár*, according to villages, a village settlement.



MAZKU'R, *a.* before mentioned, aforesaid, discourse.

MAZKU'RA'T, *s.* matters above-mentioned, customary deductions allowed to *zamíndárs*, a variety of petty disbursements of which the *rasúm zamíndárí* and *nánkár* lands are part, and including also charitable donations originally unprovided for.

MAZKU'RI', *s.* an independent *ṭallukdár* paying rent to Govt.; a process server.

MAZLU'M, *a.* aggrieved.

MAZMU'N, *s.* contents (of a letter), purport, sense, signification, tenor.

MAZRU'A̤, *a.* cultivated, ready for sowing.

MA̤ZU'L, *a.* dismissed from office, also *maukúf.*

MEHMA'N, *s.* a guest; *mehmání*, hospitality. In *shankalap* tenures (*q. v.*) the annual payment to the superior, is called by this name. (E. Oudh.) It bears the same relation to *shankalaps*, that *barbastí* does, (*q. v.*); but the money paid by *birtias* in the same way, which is also called *barbastí*, is not known as *mehmání.* The tenure varies in different estates. In some the chief incident seems to be that on the superior encamping or passing near the abode or lands of a *shankalapdár*, or if he had a wedding or other feast in his family, he received a contribution in supplies or money as an offering, and thereafter that formed a regular annual payment under the name of *mehmání.* In other estates the money paid down on the acquisition of a *shankalap* tenure, is called by the same name.

MELA', *s.* a fair or religious assembly.

MEND̤, *s.* a ridge or raised border round a field: *menḍ ḳaul*, a rate assessed on land by the computation of the average rates of the surrounding fields.

MI'A̤D, *s.* limit or term either of time or place.

MIHNATÁNA, *s.* the recompense of labor, hire.

MIḲDÁR, *s.* quantity, magnitude, measure, space, number.

MILK, *s.* a land-grant given to certain classes, viz. (1) the learned and their scholars; (2) those who have abandoned the world; (3) the helpless and destitute; and (4) decayed gentry. Similar grants given in cash were styled *wazífa.*

MILKIYAT, *s.* property. *Haḳḳ*—, proprietary title.

MINHÁ, *s.* deduction, subtraction; *minháí,* land not assessable.

MINJUMLA, *ad.* on the part of, for.

MÍRÁS, *s.* private heritable or saleable lands, patrimony, *mírásí,* a hereditary cultivator.

MÍR-BAHAR, *s.* ferries. All ferries, legally declared to be public, belong exclusively to Govt., and private persons have no right to ply boats for hire within their limits. These limits usually are, 1st class, 3 miles; 2nd, 2 miles; 3rd, 1 mile. Beyond those limits boatmen may ply for the public convenience, on their own account.

MISAN, *s.* high cultivated and manured land, the same as *báṛá* and *goinḍ.* (Meerut).

MISL, *s.* the record of a case, a bundle of papers.

MISL-BANDOBAST, *s.* In the N. W. P. this now consists of two volumes. Vol. I. contains the Record of Rights and consists of (1) the record of proprietary rights or *khewaṭ*; (2) the record of cultivating rights, or *jamabandí*; and the record of village custom, or *wájib-ul-arz.* Vol. II. contains (1) the village map, or *shajra*; (2) the field register, or index to this map, or *ḳhasra*; (3) the general village statement, or *naḳshá tafsíl amm*; (4) the agreement, or *ḳabúliyat*; and (5) the final proceeding, or *rúbkár aḳhír.*

In Oudh the settlement *misl,* consists of (1) the *shajra* or field map, (2) the *ḳhasra,* or field book, (3) and (4) ditto, ditto of the habitations (*ábádí*), (5) the *fard cháhát,* or

list of wells, (6) the *jamabandí*, or rent roll, (7) the *khatiaoní*, or abstract of proprietary, sub-proprietary and occupancy rights, (8) statement No. II., (9) *khewat*, or ditto No. III., (10) the *darkhwást*, or engagement to pay the Govt. revenue, (11) the final *rúbkár*, (12) the *wájib-ul-arz*, or administration paper, and (13) the schedule of rent arrangements for the first year of the revised assessment.

In the Punjáb, Mr. Prinsep divided the settlement records into, I. the *misl bandobast*, which comprises all papers having reference to the general circumstances of each *mauza*, such as the *shajra*, *khasra*, *khewat*, &c. II. the *misl riwáj ámm*, or record of generally acknowledged usages and customs about inheritance and succession, alluvion and diluvion, and irrigation, &c., of a *pargana*, and III. the *misl mutafarrik*, or collection of miscellaneous papers.

MI'ZA'N, *s.* aggregated, total. —*dená*, to cast up a total, to add. —*kul*, grand total.

MODI', *s.* a merchant, a shop-keeper, a grain merchant, —*khána*, a shop, a ware-house.

MOLANS, *s.* a purchased share.

MOR, *s.* ripeness (Hoshangábád).

MOṬ, *s.* the leather bag used to raise water from wells for the purpose of irrigation. Also known as *pur*.

MRIT-PATR, *s.* a last will and testament.

MUA'FI', *s.* rent-free, it also means revenue free where the tenure is held direct from the State. The word is the opposite of *khálsa* : —*rawanna*, a free passport for goods.

MUA'HADA, *s.* a contract, a stipulation, agreement.

MUAIYANA, *a.* allotted, prescribed.

MUAJJAL, *a.* prompt, not deferred.

MUA'KHIZA, *s.* liability, incumbrance, responsibility.

MUA'MILA, *s.* transaction, affair, business, matter.

MUA'N, *a.* abetted.

MUÁWAZA, *s.* compensation, consideration, amends, —*isláhát*, compensation for unexhausted improvements (a common cause of action under the Rent Acts).
MUBÁDILA, *s.* exchange.
MUBÍA, *s.* the thing sold.
MUCHALKA, *s.* a penal recognizance.
MUDDÁ, *s.* object, intention, view, meaning, desire.
MUDDÁ-ALAIH, *s.* the defendant.
MUDDAÍ, *s.* the plaintiff, —*sharík*, a co-plaintiff.
MUFASSAL, *a.* particularized, the interior of the country, distinct, full, ample. —*jama*, the gross amount of revenue payable to the *zamíndár* or *málguzár*, by the subordinate cultivators; what he pays to Govt. is the *Sadar jama*, or State revenue.
MUFLIS, *a.* poor, a pauper, indigent, a bankrupt.
MUFTÍ, *s.* a Muhammadan law officer.
MUGÁLATA, *s.* deceit, leading into error.
MUHÁFIZ, *s.* guardian, a keeper. —*khána*, the record office, or room. —*daftar*, the record keeper.
MUHÁSIB, *s.* an accountant, *muhásba*, adjustment of accounts, computation, calculation.
MUHÁSIL, *s.* profit, gain, produce, usufruct.
MUHÁWARA, *s.* idiom, usage, current speech, phraseology. The following technicalities are idiomatic, and are prefixed to the words specified opposite to them as follows:—

Adad,.............. Coins, all eating and drinking utensils, sleeveless garments.
Dáná,.............. Pearls, coral beads.
Dast, ... Falcons, and other birds of prey, also shields and robes of honor.
Dasta,.............. Paper, (one *dasta* contains 24 *takhtas* of two, four, or more sheets).

Fard, ... Coverings, such as counterpanes mattrasses, quilts, &c., carpets, rugs, &c., also sheets of paper.

Jild, ... Books, pamphlets, &c.

Juft, ... Armlets, bracelets, anklets, also boots, shoes, &c.

Kaláwa, ... Wild beasts, such as lions, tigers, panthers, leopards, bears, also dogs, hares and monkeys.

Muhár, ... Camels.

Mawází, ... Grain, salt, milk, oil, *ghí*. all sweet-smelling essences and woods; ivory, silk, thread, wool.

Manzil, ... Tents and their appurtenances, ships, boats, houses and all places of habitation, including carriages, carts, palanquins, beds, platforms, *haudás* and saddles.

Nafar, ... Human beings.

Ḳiṭa, ... Precious stones, gardens, tanks, fields, letters.

Ḳabza, ... Swords, daggers, stilettos, knives, spears, bows.

Rás, ... Horses and cattle, mules, donkeys, wild asses, *nílgáe*, deer, antelopes, goats and sheep. A rhinoceros is also distinguished by the word *rás*.

Sáz, ... All musical instruments.

Silk, ... Necklaces of every kind.

Sob, ... All garments having sleeves, sleeveless garments are prefixed by the word *adad*.

Táḳa, ... Cloth of all descriptions.

Tola or *Toljá*, ... Gold and silver. Gold thread, silk. *ambar*, *mushk*, *aṭr*, camphor, violets,
Tabaq, ... The heavens and earth.
Zúrá, ... Silken garments.
Zanjír, ... Elephants.
Zarab, ... Cannon, guns, carbines, pistols, bludgeons and rattans.

MUHLAT, *s.* time, leisure, respite, grace.

MUHTAMIM, *s.* superintendent, manager, agent.

MUHTARIFA, *s.* a tax or taxes levied on professions and trades or on their implements, as upon the weaver's loom, or the tradesman's shop, and sometimes on houses also.

MUJIBÁT-APÍL, *s.* grounds of appeal.

MUJRÁ, *s.* deduction, subtraction, allowance, premium. —*páná*, to receive credit (for a sum.) —*lená*, to set off.

MUJRAÍ, *s.* certain articles of remission in framing the settlement.

MUJRIM, *a.* guilty; also *gunahgár*, an offender, a convict. —*ishtihárí*, a proclaimed offender.

MUJTAHID, *s.* striving, contending, carrying on war especially against infidels. Also the chief priest and lawgiver amongst the Muhammadans (*Shiąs*), subordinate to whom is the *muftí*. Their expositions of Muhammadan law are styled *fatwas*.

MUḲÁBALA, *s.* comparison.

MUḲADDAM, *s.* the village manager, subject to the *zamíndár*, (see *tąlluḳdárí*). He has an office which is usually hereditary, and is the responsible man in every village when the *zamíndár* does not live in it, making all arrangements and enjoying certain perquisites. In Bengal proper he is called Manḍal, he is also known as *jeth-rąiyat*, *mahto*, &c.

An enquiry into the position of *mukaddams* in Oudh, elicited the following opinion from a committee of experts. "On enquiry it appears that there was much difference between a *zamíndár* and a *mukaddam*; the former was the owner of the village, whereas the latter was a mere manager on the part of the owner, arranging for the cultivation and realization of rent: he had none of the powers or privileges of an owner. This service was, as far as possible, hereditary. Whenever the *zamíndár* or *tallukdár* fled from the village, the *Názims* used to make the temporary settlement with the *mukaddam*, as he was well acquainted with the internal affairs of the village and was obeyed by the tenants; preference was never given to a stranger in regard to this office. After the return of the real owner and on his re-admission to engagement (*kabúliyat*), the *mukaddam* reverted to his duty as manager. A *mukaddam* or *mahton* received his remuneration either in the shape of rent-free (*jágír*) land, at favorable rates, or in cash payments. The performance of such functions, which were tantamount to service, created no *zamíndárí* right: the right was essentially subordinate. During the Native rule a *zamíndár* was never called a *mukaddam* or *mahton*; but sometimes a powerful *tallukdár* would in his own writings call a powerless dispossessed *zamíndár*, a *mukaddam*, but such a proceeding should have no weight. This demonstrates that *mukaddams* and *mahtons* were quite different from *zamíndárs*, who were the owners of villages."

MUKADDAMA, *s.* a suit, a case, —*i sarsarí*, a summary suit, —*lagán*, a rent suit.

MUKARRARÍ, *s.* lands let on perpetual lease; fixed, appointed.

MUKHALIF, *a.* opposite, adverse, contrary, also oppo-

nent. *Mukhálafat*, opposition. *Mukhtalif*, different, opposite, adverse, contrary.

MUKHBIR, *s.* an informant, also, *jásús* and *goinda.*

MUKHTÁR, *s.* an agent, a steward, —*náma*, power of attorney, *mukhtártan*, by attorney, —*kár*, the same as *mukhtár.*

MUKHTASAR KARNÁ, *v.* to abridge, also *ikhtisár karná.*

MUKÍM, *s.* stationed.

MUKIRR, *s.* confessing, professing, one who admits a claim. —*bihí*, the thing or claim which is admitted. —*lahu*, the person in whose favor a claim is admitted.

MULHAK, *a.* adjoining, added, annexed, adhering.

MULTAWÍ, *a.* postponed, adjourned, pending.

MUMÁNAAT, *s.* prohibition, hinderance.

MUMKIN, *a.* possible.

MUMTAHIN, *s.* an examiner.

MUN, *s.* the old bed of a river, also a sage, a saint.

MUNÁFA, *s.* profit, gain, advantage.

MUNÁSABAT, *s.* propriety, fitness, suitableness, proportion, connexion, relation.

MUNÁSIB, *a.* expedient, proper, right, fit, pertinent, congruous, fair.

MUNDÁ, *s.* 1/4 of a *bígah.*

MUNDWAR, *s.* the shed set up in the threshing floor to shelter from the sun.

MUNFASILA, *a.* decided, tried.

MUNHASAR, *a.* dependent.

MUNKAZÍ-HONÁ, *v.* to expire, to elapse, to pass.

MUNSALIK, *a.* annexed, joined, inserted, comprehending, containing.

MUNTAKHIB, *s.* a table shewing at a glance the fields situated in different parts of the village owned or cultivated by the same person, an extract, a selection, a compendium.

MUNTAḲIL-KARNÁ, *v.* to alienate, to transfer.
MURÁD, *s.* desire, intention, wish, design, inclination.
MURÁFẠ-I-ỤLÁ, *s.* court of first instance. —*sání*, appellate court.
MURÁFIḲ, *s.* privileges.
MURÁSILÁT, *s.* correspondence.
MURATTAB, *a.* arranged, disposed, put in order, prepared.
MÚRIS, *s.* an ancestor, one from whom property is inherited. —*ạlá*, a common ancestor.
MURTAHIN, *s.* a mortgagee, *ráhin*, the mortgagor, *marhún*, the thing mortgaged.
MURTAKIB, *a.* perpetrating, committing.
MUSADDIḲA, *a.* attested, verified, authenticated.
MÚSAL, *s.* wooden pestle. *Chhatrí bhagat na músal dhanwí*, a *Chhatrí* vegetenarian and a pestle that can be bent into a bow, are unheard of; can the Ethiopian change his skin, &c.
MUSÁLAHA, *s.* reconciliation, compromise.
MUSALLAM, *a.* entire, perfect, sound, safe, the whole; also admitted.
MUSAMMÁ, *a.* entitled, named, denominated.
MUSANNÁ, *s.* a duplicate, a second copy.
MUSAUWADA or *maswida*, *s.* a rough draft.
MUSHÁHRÁ, *s.* monthly salary, pay, wages or stipend.
MUSHJAR, *s.* a grove.
MUSHTAHAR-HONÁ, *v.* to be published, to be advertised, to be promulgated.
MUSHTARAK, *a.* joint, undivided, common. *Mushtaraka*, in common, coparcenary.
MUSHTARÍ, *s.* a purchaser, *bá,i*, the seller, and *mubiạ*, the thing sold.
MÚSḲHORÍ, *s.* injury to crops by field mice.
MUSKÍRÁT, *s.* intoxicating drugs; such as opium, &c., which are a source of revenue to the State.

MUSTAGÍS, *s.* complainant. —*alaih*, person complained of.

MUSTAGRAK, *s.* literally immersed; applied to property pledged in security.

MUSTAHAKK, *a.* entitled, deserving, having a right to.

MUSTÁJIR, *s.* a farmer, sometimes called *ijáradár*. When a share or an estate falls into default, Govt. makes it over to a solvent co-sharer, or provides a person to look after its own interests, for a time not exceeding 15 years, or till the proprietor is able to resume management: this person is called the farmer. *Mustájrí*, farming, holding in farm, settlement in farm. One of the seven coercive processes for realization of the Govt. demand.

MUSTARAD, *a.* annul, null and void, also *mansúkh*.

MUSTASNÁ, *a.* exception, extraordinary, praised, laudable, selected.

MUSTAUJIB, *a.* deserving, worthy, meriting, fitting, liable (*sazáwár*).

MUTÁBAKAT, *s.* correspondence, coincidence.

MUTABAR, *a.* confidential, trustworthy, reputable.

MUTÁBIK, *ad.* corresponding with, agreeably to, in conformity with, in accordance with.

MUTAFARRIK, *a.* miscellaneous, separate, distinct, dispersed, scattered.

MUTALLIK-I-ZÁT-KHÁSS, *a.* private, personal.

MUTARAJJIM. *s.* a translator.

MUTAWAFFÁ or *mutawaffí*, *a.* deceased, dead, also *marhúm*.

MUTAWALLÍ, *s.* the superintendent or treasurer of a mosque, an administrator or procurator of any religious or charitable foundation.

MUTAWASSIL, *a.* connected, related, depending on, a connection.

MUTBANNÁ, *s.* adoption. The practice is based on the

Shástars, but the custom has been largely adopted by the Muhammadans also. The adopted son in the absence of male issue, succeeds to the property of the adoptive father. The conditions attending adoption are too numerous to be detailed here, but the following are the main features. A boy cannot be adopted without the consent of his parents. No widow can adopt unless there be proof that during his life time, the husband granted the power. The child as a rule must not be over 15 years of age, and unmarried. According to the *Shástars* the eldest, or an only son, may not be adopted, but custom in Oudh is against the letter of the law in this respect. Adoption is limited to (1) the offspring of the common ancestor in the male, or (2) female lines, and to (3) the offspring of the adopter's mother's family.

MUTDÁIRA, *a.* instituted, lodged, filed, pending.

MUṬH, *s.* first sowings for good luck.

MUTLAḲ, *ad.* absolute, altogether, principal, also wholly, not in the least, never, entirely.

MUTMAINN, *a.* satisfied, contented, secured.

MUTSADDÍ, *s.* an accountant, a writer, a clerk.

MUTTAFIḲ, *a.* united, agreeing, consenting, unanimous.

MUTTAHID, *a.* covenanted; *gair*—, uncovenanted.

MUTTASIL, *a.* near, adjoining, contiguous.

MUTZAKKIRA, *a.* mentioned, stated, related, —*bálá*, above-mentioned, aforesaid.

MUWAJJAL, *s.* payment deferred.

MUWAKKIL, *s.* client, constituent.

MUWARRAḴH, *a.* dated, under date, bearing date.

MUZÁHIM, *a.* hindering, obstructing, forbidding. *Muzáhimat karná*, to obstruct, resist.

MUZHIR, *s.* deponent.

MUZIR, *a.* pernicious, hurtful, prejudicial.

N.

NÁBÁLIG, *a.* a minor, a ward, a child not arrived at the age of maturity. —*í*, minority, nonage.

NÁBDÁN, *s.* a gutter, a drain.

NÁDHNÁ, *v.* to yoke.

NADÍ, *s.* a river, a stream: *nadí bahí jáe, Kalwárin chháti pítai*, the *Kalwárin* sees the river flowing by and wishes it were all wine. Restrain your appetite.

NÁDIHANDÍ, *s.* contumacious default, non-payment.

NAFA, *s.* profit, advantage, gain, interest.

NÁFIZ, *s.* passing, having effect or operation.

NÁGAL, *s.* a plough; also called *nangal*, and *hal*, q. v.

NAGAR, *s.* a town, also a large plough for cultivating sugar-cane.

NÁHAK, *a.* unjust, improper, illegal, undeserved, improperly. *Náhaq dand putr ká shog; Nit uth panth chalen jo log. Jim birdhá men mar gai nári; Bin ágí ye jar gai chári.* The unjustly punished, the parent whose son has died, the daily traveller, and the husband whose wife dies when he is old, have already been burnt without fire. Life has no sweets for the afflicted.

NÁHAR, *s.* a tiger.

NAHAR, *s.* a canal.

NÁJÁIZ, *a.* illegal, void, invalid.

NÁKA, *s.* the end of a road. The site of a toll or taxing station, where transit duties or customs are levied. The eye of a needle.

NÁKÁBIL, *a.* unfit, incapable.

NAKAB-ZANÍ, *s.* house breaking. The instrument generally used is called *sabrí*.

NAKDÍ, *s.* the payment of rent or revenue in cash, in contradistinction to *gallai*, which is paying in grain rents.

NAKHAT or *nakshatra*, *s.* a lunar mansion or constellation in the moon's path, a star or asterism. Native astrologers (*najúmí*) besides the common division of the zodiac (*mintakat-ul-burj* or *rásí-chakr*,) into 12 signs, divide it into 27 *nakshatras*, two and a quarter of which are included in each sign. These range from 13 days and 20 *dands* in the dry, to 15 days in length in the wet months each. The sun's progress is also sub-divided into 12 *lagans* or parts or months. 1 *lagan*=30 *ans*; 1 *ans*=60 *dands*; 1 *dand*=60 *pals*; 1 *pal*=60 *bipals* and 1 *bipal*=60 *sisals*. This makes up the solar year of 360 days and gives 12 months of 30 days each. The months do not quite correspond as to their beginning and ending; their various names, and the names of the *nakhats* which they contain, and of the signs of the zodiac are given on the next page.

The Muhammadan year is purely lunar, consisting of 12 months, each commencing with the appearance of the new moon, without any intercalation to bring the commencement of the year to the same season; but in chronology and all documents, the Muhammadans use months of 30 and 29 days alternately, adding one day to the last month 11 times in 30 years, thus making up a year of 355 days; the average year is therefore $354\frac{11}{30}$ days, the 12th of which is $29\frac{191}{360}$, differing from the true lunation little more than 3 seconds.

The *Hindús* compute time according to both solar months, (*súrjmás*,) of 30 days each, and lunar months (*chandrmás*,) which vary from 29 to 31 days each, in different parts of India, and on different ceremonial occasions. The lunar is 10 days shorter than the solar year, and to equalize them, an intercalary month of 30 days, called *laund* or *malemás*, has to be introduced after every third year into the *Hindí* calendar.

English.	*Muhammadan.*			*Hindí.*		*Astrological*	*Nakhat.*
	Arabic.		Ordinary.	Name.	Commences when the sun enters.		
May.	*Jamád-ul-auwal,*	5	*Madár.*	1 *Baisákh.*	Aries.	*Mekh.*	*Aswiní, bharní,* ¼ of *Krittika.*
June.	*Jamád-us-sání,*	6	*Ḳhwája Muin-ud dín.*	2 *Jeṭh.*	Taurus.	*Brikh.*	¾ *Krittika, Rohní,* ½ *Mrigsira.*
July.	*Rajjab,*	7	*Máhrajjab.*	3 *Asáṛh.*	Gemini.	*Mithun.*	½ *Mrigsira, Aradra,* ¾ *Punarbas.*
August.	*Shạbán,*	8	*Shabrát.*	4 *Sáwan.*	Cancer.	*Kark.*	¼ *Punarbas, Pukh* or *Chiraiyá, Aslekhá.*
Sept.	*Ramzán,*	9	*Ramzán.*	5 *Bhádoṇ.*	Leo.	*Singh.*	*Maghá, Purbá Phálguní,* ¼ *Utrá.* do.
October.	*Shauwál,*	10	*Ịd.*	6 *Kuár.*	Virgo.	*Kanyá.*	¾ *Utrá,* do. *Hast* or *Hatthiyá,* ½ *Chitrá.*
Novem.	*Zíḳạd,*	11	*Ḳhálí.*	7 *Kátik.*	Libra.	*Tula.*	½ *Chitrá, Swátí,* ¾ *Bisákhá.*
Decem.	*Zilhij,*	12	*Baḳráịd.*	8 *Aghan.*	Scorpio.	*Brischik.*	¼ *Bisákhá, Anurádhá, Jeshṭhá.*
January.	*Moharram,*	1	*Moharram.*	9 *Pús.*	Sagittarius.	*Dhan.*	*Múl, Púrbá Kháṛh,* ¼ *Utrá Kháṛh.*
Feb.	*Safar,*	2	*Tezí.*	10 *Mágh.*	Capricornus.	*Makar.*	¾ *Utrá Kháṛh, Srawan,* ½ *Dhanishṭhá*
March.	*Rabị-ul-auwal,*	3	*Bárah-wafát.*	11 *Phágun.*	Aquarius.	*Kumbh.*	½ *Dhanishṭhá, Satbhikh* ¾ *Purb bhádrpad.*
April.	*Rabị-us-sání,*	4	*Míránjí.*	12 *Chait.*	Pisces.	*Mín.*	¼ *Purb bhádrpad, Utr bhádrpad, Reotí.*

The year is in Sanskrit divided into 6 seasons thus, *sard, him, basant, sisir, gríkham,* and *barkhá,* (see *fasl*); but practically the only sub-divisions known, are the hot, wet and cold seasons, or *garmí, barkhá* and *jáṛá.* The hot months are considered to be *Phágun, Chait, Baisákh, Jeṭh,* the wet months are, *Asáṛh, Sáwan, Bhádon̤, Kuár,* and the cold months are, *Kátik, Aghan, Pús* and *Mágh.* It may as well be noted here that the *Hindús* also divide their month into 2 parts, each consisting of 15 days. The *andher pachh* or dark portion, is the first half from *parewá badí,* (1st day of the dark half), to *amáwas* (or 15th.) The *ujer pachh* or bright portion, is the second half from *parewá sudí,* (1st day of the bright half), to *purnmáshí,* full moon (or 15th).

Cultivation is commenced in *Baisákh* (see *shagun* and *akhtíj*). In *Jeṭh* the fields are manured. If during the *mrigsirá nakhat,* which now occurs, the weather is hot, a copious and regular rainy season is looked for, thus

Tapai nakhat mrigsirá joe
Tab barkhá púran jag hoe.

Mrigsirá is followed by *aradrá,* during which mansion the rains begin and with them the early sowing of the *kharíf* crops, *dhán, juár, makrá, kodon̤, kákun, &c.,* and trees look their best. *Jawásá* and *madár,* however, fade away, or in the vernacular.

Aradrá barse sab kuchh, hán
Ek jawás patr ban bhán.

If the rains are late it may be *punarbas* or *pukh,* the 7th and 8th mansions, before paddy and *bájrá* are sown; in the last of these *jaṛhan* transplanting usually takes place.

Pukh, punarbas bowe dhán,
Maghá Sarekhá khetí án.

Sow paddy in *pukh* and *punarbas*, but in *maghá* and *aslekhá* sow miscellaneously.

Aradrá dhán punarbas paiyá,
Gá kisán jo boe chiraiyá.

Paddy sown in *aradrá nakhat* turns into plenty, sown in *punarbas* it turns into chaff, and sown in *chiraiyá* it turns to nothing.

Aslekhá, the 4th *nakhat* of the rainy season, follows, and then the *agahaní* crops, *másh* and *mothí*, are sown. In the 5th *nakhat*, *maghá*, of the rainy season, such grains are sown as were not sown in *aslekhá*, owing to either the want or the superabundance of rain. The miscellaneous grains mentioned in the 3rd couplet above, are *másh*, *bájrá*, *mothí*, &c. *Púrbá* is the 6th and *utrá* the 7th *nakhat* of the rainy season. Gram is sown in *hast*, the 8th *nakhat*, more commonly known as *hathiyá*, and wheat in *chitrá* the 9th, but should the rains continue, the sowing of wheat is postponed to the *swátí nakhat*. *Hast* is reckoned the last *nakhat* of the rainy season by the people, but astrologers include the *swátí nakhat* also. Except the *hast nakhat* which lasts for 16 days, all the rest of the rainy *nakhats* last 15 days each.

The advantages or otherwise to the crops by the fall of rain in these various *nakhats*, are thus described:

Charhte barse aradrá, utrat barse hast,
Kitnau Rájá dánre, rahe anand girhast.

Notwithstanding the high demand of the Rájá, tenants profit by the fall of rain in the first part of *aradrá nakhat*, as also in the latter part of the *hast nakhat*.

Hathiyá barse tín hot hain, shakkar, shálí, másh,
Hathiyá barse tín ját hain, tillí, kodo, kapás.

Rain in the *hathiyá nakhat* produces sugar-cane, paddy and *másh*, but destroys *tillí*, *kodo* and *kapás*.

Chitrá barse máṭí máre,
Áge bhai girwí kí káre.

Rain in *Chitrá nakhat* destroys the power of the soil, and is likely to produce blight (*girwí*).

Ek pání jo barse swátí,
Kurmin pahine sone kí pátí.

Rain in *swátí nakhat* enriches the people so much, that *Kurmí* women get golden earings to wear.

Pání barse ádhá pús,
Ádhá gehúṇ ádhá bhús.

Rain in half of *pús* will give you wheat and chaff in equal portions.

The following are the signs of the rainy season:

Sáwan suklá satmí udai na dekhe bhán,
Aisá pání barse nikas na debi uṭhán.

If you see not the sun owing to the clouds on the morning of the 7th of *sáwan*, bright half, be sure it will rain regularly up to *kuár*.

Súk bár kí bádrí rahí sanichar chháe,
Aisá boleṇ Bhaḍḍrí bin barse nahiṇ jáe.

A cloudy sky on Friday and Saturday (both inclusive), is a sure sign of the fall of rain, says Bhaḍḍrí.

Jo purbá purwáí páwe,
Jhúrí nadiyá náo chaláwe.

If the wind is from the east in *púrbá nakhat*, you will see sails in a dried stream.

The following are the signs when hopes of rain are vanishing:

Sáwan suklá satmí, udai jo dekhe bhán,
Tum jáo piyá Málwá, ham jábe Multán.

A cloudless morning on the 7th of the bright half of *sáwan*, is a sure sign of draught. My dear, let us leave the country; I am going to Multán, while you can go to Málwá.

Sáwan suklá satmí jo garjai adhirát,
Tum jáo piyá Málwá ham jábe Gujrát.

Thunder at midnight of that day is the precursor of evil. You must go to Málwá, while I to Gujrát.

Rát be badrí din kai ghaṭá,
Ghágh kahaiṉ yah barkhá saṭá.

When you see a cloudless night and a cloudy day says Ghágh, rest assured that the rainy season has fled.

Mágh kí garmí, jeṭh ká jáṛ,
Pahile páni bhar gae tár.
Ghágh kaheṉ ham hobe jogí,
Kuáṉ ke páni dhoi haiṉ dhobí.

Heat in *mágh*, cold in *jeṭh* and a heavy shower at the beginning of the rainy season, are sure signs of the scarcity of water afterwards, so that washermen will have to use well water for washing the clothes.

Bolí lukhrí phúle kás,
Ab náhíṉ barkhá kí ás.

The barking of the fox and the blooming of the *kás* are signs of the departure of the rainy season.

Ue.agast ban phúle kás,
Ab náhíṉ barkhá kí ás.

The appearance of *agast* (*Canopus*) and the blooming of the *kás* shew the end of the rainy season.

NAḲIS, *a.* defective, imperfect, deficient.

NAḲSHA, *s.* a form, a map, a statement, return, plan. —*hadbast*, a boundary map, a sketch of boundaries. —*kishtwár*, a field map.

NAKSHI', *s.* a harvest rent, north of the Ul river in Oudh, which is fixed at a money rate per *bígah*, sometimes on the quality of the soil, but more generally on the time the land has been under cultivation. In the lands where

nakshí rents prevail, which are mainly the low lands adjoining the larger rivers, it is customary after cropping the land for several years, to abandon it and allow it to recover strength by lying fallow for some years. When the land is again cultivated after this interval, it is termed new land, and pays a lower rate the first year, a higher rate the second year, and the full rate the third. These three rates form the ordinary variations of *nakshí* rates in the same village. But all *nakshí* rents vary in reality, if the crop is less than a fair average one, and as the rates are fixed, it is the area which alters, as will be shown by the following example:—Supposing 100 *bígahs* were cultivated, and the *nakshí* rate on them was Rs. 2, but at harvest the outturn was found to be that of a three-quarter instead of a full crop, the rate would only be charged on 75 instead of 100 *bígahs*, and the rent be Rs. 150 instead of Rs. 200. The true rate of rent in that case is Re. 1/8 and not Rs. 2 a *bígah*. In the *pargana* of Khairígaṛh, which lies next to Nipál, there is a further custom of deducting an allowance, sometimes *dobiswí*, sometimes *chaubiswí*, and known under the name of *chut*. In other words one-tenth or one-fifth of the cultivated area is never charged with rent at all. To the remainder of the area the *nakshí* rate is applied, but subject to the rectification at harvest already described.

NÁLÁ, *s.* a water-course.

NÁLÁIḲ, *a.* unfit, unworthy.

NÁLISH, *s.* charge or complaint, prosecution, a suit. —*i darog*, false charge. —*muflisí*, a pauper suit.

NÁMANZÚR, *a.* ṛejected, over-ruled.

NÁMUNÁSIB, *a.* improper, unfair.

NÁMZAD, *a.* nominee, named, nominated, notorious.

NÁNKÁR, *s.* literally subsistence, from *nán* bread and

kár, service, wages for service. Technically a part of the *zamíndárí* exempted from revenue, or set apart for the support of the *zamíndár*. When a money payment was given, it was generally called *málikána*. When these remissions were first introduced is not known. *Nánkár dehí*, was an assignment on a village which followed the village whether held in a *taluka* or withdrawn and settled with another, being virtually the proprietor's share of the assets. It was devisable among all the coparceners of a village, each of whom had a right to share in it. *Ismí nánkár*, was specially granted without reference to share of profits, as a personal allowance to an individual *málguzár* for some special service or consideration, and was always on paper much more than in reality. *Málguzárs* obtained a record of their *nánkár* as *ismí*, frequently, though really nothing more than a share of the village assets, in order to prevent their coparceners from sharing in it, and to retain sole enjoyment of the allowance.

According to the Settlement Officer of Rae Barelí, *nánkár* is an allowance or deduction from the rent of land. It is of various kinds. 1st *Dehí nánkár*. Originally this allowance was made to the person who engaged for the revenue. As that person was generally the proprietor, it was at once an acknowledgment of his proprietary right, and an allowance to him for managing the village. It was deducted from the sum payable on account of the village, and it so appears village by village in an account of the settlement of *pargana* Rae Barelí by Saádat Alí Khán which is extant. In process of time, many of the villages which appear in this list were incorporated in *talukas*, and the *nánkár* is found sometimes to have been left with the old *zamíndárs* entirely, sometimes in part,

and sometimes to have been appropriated by the *tallukdár.* It is not correct, therefore, to say that this description of *nánkár* pertains now to the *málguzár.* In Oudh, it is recognized as an under-proprietary right, wherever it may prove to have been held by the under-proprietor within the term of limitation, and is either deducted from the rent of his *sír* lands, or taken into consideration in calculating his profits to determine the amount of rent he is to pay for the village, provided a sub-settlement has been decreed to him. 2nd *Ismí nánkár.* This is an allowance made by favor to some person named in the deed (granting it). It was liable to resumption at any time. If it took the shape of a money deduction, it would not be recognized in Oudh; if it was rent-free land, it would follow the *muáfí* rules; be upheld in perpetuity if granted by the *Nawábs* or Kings of Oudh, or by the Emperor of Delhi, and their *farmán* shewn for it; if, on the contrary, it was held by no valid title, it would be upheld for the life of the holder, provided it had been held for twenty years at annexation. If held for a less period it is resumed. 3rd *Tankhwáhí nánkár.* An allowance for work done. This *nánkár* usually took the form of rent-free land. The principal instances of it were the *Kánúngos'* allowances. Those *Kánúngos* who are retained on the establishment as such, are now paid in money, their rent-free lands having been resumed. The lands of the others have either been resumed and compensation given in a pension, or a lump sum, or they have been released for the lives of present incumbents. It has been an object of the Govt. to get rid of this description of *nánkár* as much as possible. 4th *Tallukdárí nánkár.* Originally, this was of the nature of *dehí nánkár,* and was one or more villages given to the *tallukdár,* revenue free, in con-

sideration of his engaging to pay the revenue fixed upon his estate. Of late years, however, it was much abused, and villages were released in favor of *ṭallukdárs*, who could conciliate influential people about the *Názim* or the Court, not excepting these authorities themselves. If the King's order to release the village was procured, the *nánkár* was called *mujraí daftar*, as it then appeared in the *Díwán's* books. Notwithstanding that the British Govt. has restricted its own demand to 50 per cent of the assets, these *nánkár* villages are now maintained revenue free for the life of the *ṭallukdár*, provided he has so held them for twenty years before annexation. Wherever rents are paid in money, *nánkár* is a cash deduction, and it gets to be rent-free land in this way. The person who receives this usually holds *sír* besides, and *sír* generally pays some rent. From so much of it the *nánkár* was deducted, and consequently that portion came to be rent-free; but this was made up partly of the beneficial interest pertaining to the *sír* holding, and partly of the *nánkár*.

It was found in the Faizábád Settlement that the only difference between the subordinate tenures of *nánkár dehí* and *dihdárí* (q.v.), was that in the case of the latter, land was assigned after one of two methods; in the case of the former, a portion of the rental in money, was assigned, according to either of the same two methods. (1) When a fractional share of the rental was assigned as *nánkár*, it was usually assumed on the rental of the day, and remained a fixed item without being subject to alteration. (2) In rare instances, however, such allowances were subject to annual adjustment, in accordance with the year's crop, in which case the proportion of share originally assigned, alone remained fixed. The money was either paid over by the proprietor to the sub-proprietors, or the latter

were allowed a remission equal to the amount, in the rents of any lands they might cultivate.

The following paras from a Settlement Report by the author are of sufficient interest to be given here:—

"The remission from their revenue known as *nánkár dehí*, was a privilege common to most *zamíndárs*, but it was not an inherent right of proprietorship. It was allowed without exception in the case of *tallukdárs*, and it may be assumed that 90 per cent of the smaller proprietors also enjoyed it, while the remaining 10 per cent did not. This description of *nánkár* is commonly known in the Faizábád district as of two kinds. 1st. *nánkár san báís* (or 1222 *faslí*), and 2nd. *kamí rakúmát.* During the reigns of Asfuddaula and his predecessors, the revenues of the State were sadly eaten into by these remissions and rent-free grants. Most of these as is well known, were resumed by *Nawáb* Saádat Alí, under the excellent revenue arrangements which he inaugurated. After his death the office of *Názim* was farmed by different parties, and the utmost loseness of practice as regards granting *nánkár* remissions, prevailed, until the year 1247 *faslí*, when Saf Shikan Khán was appointed *Názim* on the *amánat* or trust system, and the rule was then laid down by the Govt., that those remissions only were to be recognized, which Saádat Alí had left unresumed in his settlement of 1222 *faslí*. But in practice this *Názim* respected alike the *nánkárs* allowed in that year, and also all those grants by subsequent *Názims* down to his own day; he however maintained the distinction in the accounts, where the two descriptions were separately shown, and when his accounts were submitted for audit at Lucknow, they were sanctioned, the remissions of 1222 *faslí* and previous years under the

name of *nánkár san báís*, and those of subsequent years, not it will be observed as *nánkár*, but as *kamí rakúmát*, which may be rendered, unauthorized remissions: and all *nánkár* allowances that have been granted by different *Názims*, since Saf Shikan Khán's Settlement of 1247 *faslí*, have invariably been shown under the head of *kamí rakúmát*.

The method of collecting and adjusting these different remissions as between the *Názim* and proprietors, was as follows. The *nánkár* of 1222 *faslí* was debited to the Govt. demand as so much money realized. In the case of the other description the amount of *jama* was entered; from that the remission was deducted, and the balance was the actual Govt. demand. It may facilitate the comprehension to reduce the above to figures thus:

Nánkár of 1222 *faslí*.		*Kamí rakúmát.*	
Govt. demand,....	Rs. 500	Govt. demand,..	Rs. 500
Realized, ...	„ 300	*Kamí rakúmát*,..	„ 100
Balance, ...	„ 200	Paying *jama*, ..	„ 400
Deduct *nánkár* of 1222 *fs.*	100		
Still due, ...	100		

So that in one case the remission is allowed as an actual payment, and in the other it is entered as a deduction from the sum that it is the avowed intention to collect. It has already been shown why the *nánkár* remissions of 1222 *faslí* came originally to be allowed; it may now be stated that the other remissions were granted to proprietors on account of such services as presenting themselves, and attending upon the *Názim*, agreeing to enhancements of revenue, &c., and such items were struck off the amount which the *Názim* had to pay to the Govt. for farming the office. Of course the Govt.

had the power of veto, but so long as the *Názim* was in friendly relations with the Ministers of State, this power was never exercised. When such remissions had once been audited at Lucknow in the *Názim's* annual accounts, they became so far permanent that it was quite exceptional for future *Názims* to resume them. When such resumptions did however take place, redress could not be obtained at Lucknow; because there, such remissions were not looked upon as being held under any actual right. In neither of these kinds of remission was any system of percentage or proportion followed. When it has thus been made evident that the Govt. Revenue and the proprietary remissions were fixed and determined upon no known rule or principle of computation, it cannot be laid down as some have attempted to do, that the *zamíndár's* rights consisted solely in the possession of his *nánkár* and *sír*. Accepting for the sake of argument the exposition of the question, of the Settlement Officer of—, as correct, can it be believed that in those estates, and they are numerous, where the proprietor enjoyed no *nánkár* remission, his rights consisted in no more than the few acres of *sír* constituting the home farm, on which alone he was dependent for his support and profit? But we cannot accept this position as correct. The fact is, no attempt was ever made under the Native rule to define how much of the gross produce should go to the State, and how much to the proprietors. Although it may be established that under direct management the *zamíndár* obtained no more than the profit arising out of his *sír* and *nánkár*, it must not on this account be considered as proved, that these constituted the sole rights of the *zamíndár*. The system under which *Názims* held direct, leaving the proprietors their *nánkár* and *sír*, was very much akin to the

process known to our own Revenue system as *khám tahsíl*, under which the profits are sequestered, and no rendering of accounts at the end of the operation is deemed necessary.

The above remarks apply especially to arrangements between the Govt. and the proprietors. We shall now turn to the relations that existed between the latter and their sub-proprietors. When villages were incorporated into *talluks* without purchase, and the possession of the late *zamíndárs* remained undisturbed, it was never the rule to set apart *sír*, assign *nánkár* and fix the Govt. demand, with any reference whatever to the gross rental. In these cases it was very much the custom for the *talluk-dár* to let the ex-proprietor down gently, by taking no more from him for a few years. than the latter formerly paid to the State. He would afterwards by degrees screw up the *jama*, but never to such an extent that there should absolutely be no portion of the gross-rental left to the ex-proprietor; and this was in addition to the *sír* and *sáyar* of the village. Moreover it was by no means the invariable rule for *tallukdárs* not to assess sub-proprietary *sír*. It was of frequent occurrence for the holders of the latter to have to pay upon their *sír*, upon the well known *báchh* principle, and this was more especially the case when the properties of communities consisting of numerous members, were absorbed into *tallukas*. Because in this class of cases it was by no means uncommon for the great majority of the cultivation or perhaps the whole of it, to be held as *sír*. In the cases of which we are speaking, viz: villages incorporated without purchase, instances would arise when the *tallukdár* had resort to direct management, and on such occasions he would allow the former proprietors, (1) to hold all,

or some of their *sír*, at favorable rates; or (2) he would give them a small money allowance instead; or (3) it might be that he turned them out altogether, without shewing them any consideration whatever. In this class of unpurchased tenures it was far from the impression of the former proprietors, that it was a matter contingent solely on the will and pleasure of the *tallukdár*, to hold *pakká* or *khám* at his option. On the contrary they believed that in all justice they had the most undeniable right themselves to hold *pakká*, under the *tallukdár*, to the extent, and many instances are known in which the right was exercised, that they could even withdraw their village altogether from a *talluka*, and themselves engage for it direct with the Govt. or include it in the rent-roll on similar terms, of some other estate. In such cases as these how is it possible to say that the rights of the sub-proprietors under the Native rule, amounted to no more than the profits of their *sír* and *nánkár*, and on what principle of justice could we now confine their sub-proprietary interests, to these perquisites alone?

Proceeding now to the consideration of villages held under purchase by *tallukdárs*, it will be found that in this class of cases the former proprietors have been treated in one of the two following ways. Either they will have had some consideration shown to them at the time of purchase, known in E. Oudh as *dihdárí*, and which might be an annual money allowance, or a certain portion of rent free or low-rented land; or they have had no such consideration shown, and have been reduced to the status of mere tenants at will.

The conclusion to be drawn from the above particulars relating to villages absorbed into *tallukas* whether by trust, force, purchase, or other means, is that it was not an

invariable rule for the *sír* and *nánkár* of proprietors or sub-proprietors, to be fixed and determined quantities. It follows that in estates incorporated under no valid tenure and for which claims are advanced which are cognizable under the law of limitations, no injustice or breach of *sanad* is committed in decreeing a sub-proprietary status. (See *Názim.*)

NÁR, *s.* the rope by which the *pur* or *moṭ* (q. v.), is drawn up from the well. Also a woman, fire, hell, a gun barrel.

NARAÍ, *s.* wheat stubble.

NARMAṬ, *s.* a soft clay soil.

NÁRÚ, *s.* sowing by drills.

NASAB, *s.* family, race, lineage, parentage, —*náma* or *shajara nasab*, a pedigree table, a genealogical tree.

NASL, *s.* lineage, race, descent. *Naslan*, lineally, *naslan baḍ naslan* and *batnan baḍ batnan* are terms which indicate perpetuity in old native deeds.

NAṬ, *s.* a gipsey.

NATTHÍ, *s.* a bundle of papers strung together on a string at the corner, the record of a case, a file or bundle of official papers.

NAU-ÁBÁD, *s.* a new tenant who settles in a village on the best terms he can make; unsettled lands; clearing waste and forming a *maurúsí* right in the land reclaimed.

NAUKAR, *s.* a servant, an employe, *naukarí*, service, employment; fixed establisments kept up for the repair of roads are called *naukar kulís*.

NAULEWÁ, *s.* a deposit of mud after floods.

NAUTIRÁHÍ, *s.* common country bricks.

NAZARSÁNÍ, *s.* revise, revision.

NÁZIM, *s.* the chief local Revenue and Executive Officer of a division (*Nizámat*), who was either a paid officer of the Native Govt. collecting at its risk, under the system

known as *amání* (or trust), or he leased the revenue of the division at so much per annum, under the *ijárá* (or farming) system. Under the former system balances of revenue ran on till recoverd; under the latter they were wiped out with the removal of the *Názim-farmer*, who became the consequent sufferer.

The *Názim* invariably fixed the Govt. demand; his powers in this respect were final, if he farmed the office. If on the other hand he managed on the part of Govt. his proposals required the final confirmation of the Minister. No rule existed under which the gross rental was estimated, a fixed portion being set aside for the State, and the residue for the proprietor. The *Názims* called on the *Ḳánúngos* to file lists of estates for former years, (usually ranging from 10 to 20), showing the demand of these years, and on this data the *Názim* determined the demand of the current year, which in most instances remained unaltered during his term of office. If he was clever and well supported at the Capital, he fixed a comparatively high demand, otherwise he had to be satisfied with accepting the revenue of former years. In rare instances if the demand on an estate was largely increased, or if a proprietor raised the question of deteriorated assets, a *Ḳánúngo* used to be deputed to make a rough estimate or valuation (*shudkár*), on the spot, and upon this, when considered necessary, something was struck off the former demand. Under all these circumstances the demand fixed by the *Názim* was the maximum sum that it was considered possible for the estate to pay, but it must be borne in mind, that the real demand was just that which was actually collected. (See *Nánkár*).

NÁZIR, *s.* overseer, sheriff.

NAZÍR, *s.* precedent.

NAZRÁNA, *s.* any thing given as a present. particularly as an acknowledgment for a grant of lands, public offices, and the like.

NAZÚL, *s.* escheated lands; lands the property of Govt. in the absence of a legal owner, which are now generally under the control of Local Agents or Municipalities. These can be let out, and the rents applied to purposes of municipal improvement, but they cannot be sold without Govt. sanction.

NEKDÁRÍ, *s.* safe guard. Perquisites or fees received or collected from the *raiyats*, being shares of the produce of their lands appropriated to particular public officers or other persons in the village.

NEPE-NEPE, *ad.* slowly. *Nepe nepe baglí chale*; *Kahar gháw machhlí par kare*; the paddy bird moves but slowly, but he sorely wounds the fish when he makes his dart.

NEWÁR, *s.* the foundation of a well, synonimous with *jamúat* q. v.

NIGRÁNÍ, *s.* supervision, superintendence.

NIJ-JOT *s.* rent-free lands cultivated by the *zamíndár* himself; practically the same as *sír*.

NIJKARÍ, *s.* crops, land the rent of which is paid in kind.

NIKÁH, *s.* marriage, matrimony, legal marriage. —*mutá*, a marriage amongst Muhammadans for a limited time in consideration of a present. —*i muwakkat*, a temporary marriage; the offspring of such are legitimate

NIKÁÍ or *nirwáná*, *s.* weeding, the price paid for weeding a field.

NIKÁL LE JÁNÁ AURAT KÁ, *s.* abduction.

NIKÁSÍ, *s.* assets, income. —*khám* in Oudh meant the assets of a village as estimated in the *nawábí* for the revenue. It consisted of the *asámíwár* rental, the *sír* rents (always favorable), and the *sewáe* excluding that portion

of the full rental of the *sír* land enjoyed by the proprietors, and all the village *muáfí* of whatever sort. According to our revenue system *nikásí khám* is the technical term for the gross rental of a village the lands of which are in the main let to cultivators; when the lands are cultivated by the proprietary community, the corresponding term is *pakká paidáwárí*, or net produce, which is the profit on the *sír* cultivation of the proprietors, after paying expenses of labor, stock, &c. Of the *nikásí khám* or *pakká paidáwárí* as the case may be, Govt. takes half as revenue. Of the gross produce, *paidáwárí khám*, the cultivator usually retains about three-fifths, he pays two-fifths to the proprietor, (*hissa paidáwár*,) as rent, and of this latter portion, one-fifth is made over to Govt. as revenue, (*haqq sarkár*).

The most common basis of assessment is a revised rent-roll. This is ordinarily prepared by procuring an abstract of the village rent-roll from the *patwárí*. From this we learn approximately (refer to article *jamábandí*,) how much land is tilled by cultivators, and how much rent they pay; an average per *bígah* is then struck, and that is the average rent rate according to the village rent roll. This rate is then applied to all rent free (*sír*, *muáfí*, &c.,) and favored (*birt*, *shankalap*, *biswí*, &c.,) holdings in the village, the *sewáe* collections are estimated, and the total result is the assumed gross rental; half that amount, plus anything that the Settlement Officer may add on account of culturable waste, is the Govt. demand according to the revised rent-roll. Some officers are content to give their entire attention to making their revised rent-roll as correct as possible, and then to rely solely on it for their results. Others are not content till they have tested the revised rent-roll in numerous ways.

Some of these tests are given below: (1.) *A plough test.* Assume on the best obtainable data, how much land a plough will cultivate in an average way in the year, and also the money value of the net produce per plough, in each of the 3 classes of natural soils. Strike an average of yield from the 3 results, then ascertain the number of ploughs in the village, multiply the result by the average yield, and you have the assumed rental by ploughs. Halve that, add the assessment on *sáyar* and waste land as before, and you have the Govt. demand according to the plough test. Some villages receive aid from the ploughs of other villages, and others send their ploughs to help elsewhere; where this is the case a plough so borrowed or lent, may be treated roughly as equal to half a plough (see article *Hal*). (2.) *Cultivator's test.* Enumerate the *resident* cultivators, ascertain by wide basis of enquiry in the *pargana*, what is the net yield that each such cultivator will contribute, multiply the result by the number of resident cultivators in the village, and you have the assumed rental according to the cultivator's test. A cultivator who has lands in other villages as well, may be roughly assumed to be about equal to half a cultivator who has no such other lands. (3.) *Soil test.* Assume standard rates for the *pargana* on the usual conventional soils, (irrigated and unirrigated,) according to which agricultural arrangements are generally conducted. Apply those rates to the conventional soils, very carefully ascertained, of the village, then assess the *sáyar*, halve the result, add the assessment on waste land, and you have the Govt. demand according to the soil test. (4.) *Produce test.* Assume on the best and widest data, the yield per acre of the most ordinary crops locally grown; ascertain from the field map (*ḳhasra*) the area under each such descrip-

tion of crop, and estimate the quantity of each such crop grown, turn this estimate into money by the application of average market rates for a number of years, and you have the gross rental according to the crop test. This test is only reliable, when applied to large areas, as a *pargana* or *tahsíl*. It generally gives a high result, and is somewhat unsafe as a check even, in assessing smaller tracts. (5.) *Average test.* An average *jama* may be struck from the aggregated results of all the above calculations, and where enquiry has been complete and standards have been carefully adopted, it will be found that as a rule the *average test* gives a result very nearly approaching the proper Govt. demand, on a large majority of villages.

These tests really embrace the whole agricultural system of a village, for, the *natural* as well as the *artificial* soils that are to produce the harvest, the hands and ploughs that are to till the ground, and though last not least, the produce that is to reward the husbandman's labour, are all duly reduced to estimate by these calculations, and the result is conveniently placed at the disposal of the assessing officer. In the Punjáb a *well test* was often used; its practical application has not been observed by the writer.

NÍL, *s.* *níl* Persian, or *líl* *Hindí*, (*Indigofera tinctoria*). A tropical plant largely cultivated for its valuable dye, in Bengal, the N. W. P., and on a small scale, in Oudh. An Indigo Factory is known as *gudám níl*. The time for sowing *báwag* varies in Bengal proper, Tirhoot, and the several districts of the N. W. P. Thus in Bengal, October sowings prevail, known as *kátikí*, from *Kátik*, the *Hindí* month corresponding with October. In like manner, in Tirhoot, Sárun and Chumpárun, February sowings are general, and the factories are known a *phágunî*

from the *Hindí* month *Phágun*. In the N. W. P. and Oudh the sowings chiefly take place on the first fall of rain in June, hence the factories are known as *asáṛhí* or *asáṛhu*, from the *Hindí* month *asáṛh*. The *asáṛhí* factories have also sowings known as *Jamowá*, which is a sort of compromise between the *phágunı́* and *asáṛhí* systems. An artificial moisture is secured in February and March by irrigation, and small patches of Indigo are sown near every available well. In Tirhoot, there is rich alluvial land, and a natural moisture is found. The preparation of the land in Tirhoot, is much more elaborate than either in Bengal proper, or the N. W. P. and altogether, a more advanced system, prevails there, and the work is regularly spread over the whole year.

The N. W. planter's work comes on him all of a heap. Thus in *Asáṛh* and *Sáwan*, (June and July), he has sowing *báwag*, and *mahye khúṇṭí*, (this last term means literally stumps left for a second year's crop, the first cuttings having taken place the year previous). Then follow in quick succession, (*mahye naudhá*) or manufacture of the new crop, packing, (*bharáe gotí*), and despatch of the Indigo, (*rawángí mál*).

The term *mahye*, as understood by planters, comprises the several processes of cutting plant (*kaṭáí*), filling and watering of vats (*bojhái*), and beating or agitating of the fermented liquor, *mahye* proper. The plant is cut and loaded on carts or where water carriage is available, on boats, and thus brought to the factory. There is a large reservoir, (*ḳhazáná*), filled with water, raised generally by a Persian wheel, (*rahaṭ*).

The fresh plant as it is brought in from the fields, is filled in steeper vats, (*hauz bojhái*), and pressed down with beams of wood, *dabautá*, interlaced with bamboos,

water is then let in from the reservoir, and steeping or fermentation allowed to go on from 10 to 12 hours, according to the state of the atmosphere. After fermentation is complete, the liquor is drawn off into a lower beating vat, (*hauz mahye*). From 10 to 12 men known as 'beaters' or *mahuneans*, now enter the vat with shovels, (*pharuis*), and begin beating, *mahye*, which continues from an hour and a half to two hours, and by this means, a great quantity of carbonic acid is disengaged, and the particles of Indigo get thoroughly exposed to the atmosphere, and obtain their requisite supply of oxygen, after which they granulate. The vat is now allowed to settle, the Indigo gradually subsides, and the water which separates, is drawn off, and is of the color of dark sherry. A sediment is left at the bottom of the vat, which is collected and discharged into a cistern alongside, and runs through a strainer, (*channá*), into the boiler, (*karáh*), when it is heated to boiling point. From the boiler the liquid Indigo, *mál*, is run on to a table, on which is spread a sheet and allowed to filter through, until it runs clear. The day following, the Indigo fully drained is of the consistency of curds, when it is removed to the press house, put into presses, and subjected to severe pressure. With the aid of nuts and screws, a solid mass is thus obtained, which is taken to the drying house, (*barí ḳhána*), placed on a cutting frame, and cut with brass wire, into cubes or cakes (*goṭí* or *barí*). The cakes are placed on wicker work shelves, (*chálí*), to dry. A whitish efflorescence soon covers the cakes, and a strong smell of amonia prevails throughout the drying house. When quite dry, the cakes are taken down, brushed, assorted according to color and quality, (*rang milán*), and packed into boxes for export. After the despatch of the Indigo, the N. W.

planter has little or nothing to do, till the following June.

In Tirhoot, on the other hand, the preparation of the land is commenced in October. The first process is to dig up the stumps, none being left on the ground. After this the land is twice ploughed (*somrá* or *dochás*), and a flat roller, (*hengá*), passed over, to break the clods, and keep in the moisture. If the *síth* or *jhúṭhí*, or refuse Indigo stalks, (a rich manure), has not already been spread on the land, and allowed to decompose, it is now spread, and to save time, set fire to, and the ashes well ploughed in. Next follows *chikhúrní*, a process by which all the smaller clods are pulverised, and all grass and refuse removed. The land is then finally ploughed and rolled, and allowed to rest till the end of January. In the beginning of February sowings begin, and last to the end of March. In April and May the young plant is weeded, (*sohní*). About the middle of June or first week in July manufacturing begins, and lasts without interruption to the end of September. In October, the cakes are taken down from the shelves where they have been drying, brushed, packed in boxes weighing about 3 factory *mans* each, marked and numbered, and finally sent down to Calcutta for sale, and shipment to Europe, China, Persia, and America.

NÍLÁM, *s.* auction, public sale; *ḳharídár i nílám*, auction purchaser.

NIMAKSÁR, *s.* a salt producing site or tract, called also *dawanah*, *nonarah* and sometimes *aihrí*, from the working of which under Native rule an important item of *sáyar* revenue was realized. Of these, where earth salt is made, there are two kinds, namely, *síchan* and *goṛan*. The former from the verb *síchná*, to moisten, bedew, and the latter from the verb *goṛná* to dig, scrape. The *síchan*

nimaksár formerly occupied in Oudh very extensive tracts, but since the manufacture of salt has been prohibited by the Govt. these tracts have for the most part been brought under cultivation. This was easily practicable in a *síchan nimaksár*, because in the surface soil by itself there is no saline property. Such soil became impregnated with salt, chloride of sodium, by being irrigated with salt, water drawn from wells dug in the vicinity of the works; and after a year or two of disuse as a salt producing tract, the soil returns to its natural condition. In this kind of *nimaksár*, the earth is used simply as a medium to strengthen the salt water drawn from wells. A certain quantity of the surface soil is loosened and irrigated with the salt water. The action of the sun on this for two or three days, according to the season of the year, causes all the salt to effloresce. It is this efflorescence, or prepared salt earth, which is used in the manufacture of salt in a *síchan nimaksár*. The *goran nimaksár* is of a different kind. This soil is unculturable, because the surface soil is purely saline. The saline deposit is mostly superficial, but in some places sub-strata of saline earth exist. These tracts are most productive in the hottest weather, but alimentary salt can be easily made from surface scrapings at any time of the year, except after heavy rain has fallen.

For a description of the manufacture of licit salt by solar heat, see *khária-non*, the process being in both cases identical. The licit manufacture of salt direct from salt earth could not be profitably carried on by any other process, on account of the expense of fuel to produce artificial heat and the cost of iron boilers, but as regards illicit work this method is almost impracticable as the evaporation must take place in the open air. As a rule, illicitly made alimentary salt is manufactured by artifi-

cial heat. The work must be done secretly, and by turning out small quantities as often as possible and selling the article cheaper than the imported salt, which has paid the Govt. a duty of three rupees per *man*, a large profit is made. The fire process, which is exceedingly simple consists of two parts, viz: the preparation of brine (*ras*) and the manufacture of salt (*non, nimak, rám-ras*) from the brine. Salt earth is scraped in places, where it is loose and ripe, by the hand or by a scraping instrument (*khurpah, khuptah, kulába*), and removed in baskets or tied up in cloths to the interior of dwelling houses. This salt earth is then placed in a filter (*aihrí*), not too tightly but evenly, and water gently added, so as to consolidate it somewhat and permeate the whole mass. More water being added, it should gradually percolate through, taking with it in solution from the earth, the whole of its original saline properties. Filters are very rudely constructed. When it is intended to work on rather a large scale, an earthen trough is made from about 6 to 12 inches in depth by about the same in breadth and from about four to six feet long, a foot or so above the level of the ground. Along the bottom of this is placed a layer of stones or bricks in rows, on which are spread the largest leaves procurable. Leaves from the *bargat, ḍhák, mahuá*, &c. are generally used, and on the top of these again is laid a thin mat made of reeds, grass, straw, &c., the space between the stones forming a channel, through which the brine runs into a vessel so placed as to catch the droppings at one end of the filter. Many filters are simply the ordinary basket (*ṭokrí, jhauwá, ḍaliah*), made of *arhar* twigs. The inner sides of this filter are covered with old cloth, straw or the like. The salt earth is placed lightly in, but tighter nearer the sides than in the centre, and water

being added, it percolates through and is received in a vessel placed a little below the centre of the basket. Often times earthen pans of all shapes and sizes are used to produce brine by filtering salt earth.

The brine (*ras*) being made, it is placed in a boiler (*karhái*), very often an earthen cooking pot is used, and exposed to artificial heat, and kept to boiling point till the salt is deposited at the bottom of the boiler. The liquid at the top is then poured off, the salt removed and placed in a cloth; water is sprinkled over the salt which is then tied up tightly to force out all liquid, and the bundle (*sáffí*) is placed in a heap of ashes for a few hours. Cow-dung ash (*kandá kí rákh*) is the best. Ashes have the power, while the substance is moist, of withdrawing from the salt most of its impurities, such as *soda*, *lime*, *magnesia*, &c. Edible salt almost pure, though it may be a little discoloured, can be made as above described from salt earth; and as the manufacture is secretly carried on in the inside of dwelling houses, and during the night time, detection is very difficult. When the salt soil is ripe and strong (*tez*), about five *sers* of dry earth will produce from 8 to 10 *chittacks* of salt.

Khárí. Glauber's Salt, Sulphate of Soda (*khárí*, *khárínon*). The manufacture of this substance, which is almost invariably done by solar heat can be only profitably carried on at the hottest and driest time of the year. The plant for a *khárí* manufactory ordinarily consists of a filter, similar to the one described above, but of larger dimensions, receptacles or reservoirs (*haudá*, *haud*) for the collection of the liquor from the filter, and a shallow masonry pan (*pattá*) made of consolidated *kankar* with a thick surface coating of lime plaster. The size of the *pattá* is generally about 14 yards, long by 12 yards, broad

and from five to six inches in depth. This is sub-divided into four or five compartments (*kiyárí*) which should be on different levels so as to make the transfer of brine from one to another an easy matter. The pan and filter are constructed on a tract of *khárí* soil where water is convenient, and in the early part of March work is commenced. The soil is then ripe and loose, and can easily be scraped and collected. It is removed to the factory site in baskets, (sometimes cattle are employed), and put through the filtering process described above. When sufficient brine is collected to fill the *kiyárís*, the whole are filled with it, and exposed to the action of the sun. On the second or third day, according to the sun's power, the contents of one *kiyárí* are run off into the others, and after a like interval another is emptied, and so on till the concentrated brine is all collected in one *kiyárí* for the *khárí* to precipitate. The process of filling the empty *kiyárís* with fresh brine is steadily continued. In the *khárí* soil there is always a percentage of common salt, more or less high. During the process of solar evaporation these two substances precipitate in the following order:—First, Sulphate of Soda (*khárí*). Secondly, Chloride of Sodium, salt (*nimak*). It is thus a comparatively easy matter to remove the upper layer of salt from the *khárí*, and so produce both substances in a state of separation. This is generally tried by licensed *khárí* makers. A factory of the dimensions given above, worked for about four months, four or five workmen being employed, would produce from 200 to 250 British *mans* of *khárí*.

Saltpetre, Nitre, Nitrate of Potassa (*shora*) is manufactured by lixiviating nitrified earths and evaporating the liquor thus obtained by artificial heat or by solar evaporation. Saltpetre or nitrous soil, (*shora kí maṭṭí, loná*), is

found abundantly in most old towns and villages, on the walls of the houses, on the sides of the roads, on the surface of nearly all the uncultivated soil within or in the immediate vicinity of the village or town. It is very rarely met with at any distance from a place which is not or has not been inhabited. The nitrous efflorescence is always procurable except during the rainy weather months or when the surface soil becomes wet from occasional showers of rain, but is most abundant from January till June. Saltpetre soil always contains more or less common salt and in Oudh is often intermixed with patches of purely salt earth. There are two distinct processes in the manufacture of Saltpetre, namely, the production of the crude article (*shora ḳhám, kachchá shora*) and the preparation from it of the refined staple (*shora puḳhta, ḳalmí shora*). The former is again sub-divided into the artificial heat method (*jurriah*) and that by solar evaporation (*ábí*). In these two systems of the manufacture of the crude article, the first stage,the production of brine, is in its detail the same; *i.e.*, nitrous soil is scraped where plentiful and collected at the factory site, where it undergoes the lixiviating process described above, the same kind of filter as a rule being used, but sometimes the makers preferring one of a circular shape and somewhat deeper. The brine (*kachchá-ras*) is received in a reservoir and is generally allowed to stand till a certain quantity of insoluble sediment settles. The second stage of the artificial heat process is carried on by transferring the brine to a shallow iron boiler and keeping it boiling—all scum forming on the surface being removed—till the liquor has reached a crystallizing point. This is generally ascertained by dropping a little of the liquid on a leaf or other cool surface, and if the liquid solidifies, no more

boiling is needed. The liquor (*pakká ras*) is then poured off into earthen pans and allowed to remain till all sediment settles. It is then removed to other pans to crystallize, and the saltpetre becomes separate from the mother-liquor (*tor*). This *tor* contains common salt and other soluble foreign matters, which, in a factory licensed only to manufacture crude saltpetre, must not be re-boiled, but mixed with the useable soil of the factory. In a solar heat (*ábí*) factory, which can only be worked during the hottest and driest weather, a masonry pan similar to the one already mentioned is used, and the process is nearly the same as that there described. Saltpetre brine is poured into the *kiyárís*, and after exposure for a day or so the scum (*papṛí*), which forms, is removed and some earthy sediment falls. The liquid is in the same way run through the whole of the *kiyárís* of the evaporating pan, till, in the last the concentrated brine being collected, the formation of the saltpetre takes place. Here more sediment falls, than salt and saltpetre. These two latter must not be removed separately, but the two intermixed should be scraped out of the pan. The crude saltpetre so taken out is placed in baskets to drain off the mother-liquor, water sometimes being used to wash the substance and hasten the drainage. When dry, the crude saltpetre is ready for the market. To absorb the drainings from the saltpetre heap, ashes are often placed around its base. The ashes thus lixiviated help materially to strengthen the nitrous properties of the soil with which it is always intermixed. The mother-liquor left in the reservoir or pan is re-mixed with the useable soil of the factory. In saltpetre refineries the extraction of salt is permitted under the conditions of a license granted by the Inland Customs Department, and there the mother-liquor of both

the processes just described is boiled, the first deposit being salt which is carefully removed, the liquid on cooling producing a little more saltpetre.

The secondary (*do-bárah*) or refining process is only allowed in licensed saltpetre refineries, (*pukhta koṭhí*) the first stage of which consists in putting a solution of crude saltpetre dissolved in water (*paniá táo*) into an iron boiler to which heat is applied. As soon as the liquor begins to boil, a dirty frothy substance, of vegetable and animal matter and which at times contains a proportion of Sulphate of Soda, forms on the surface. This scum is steadily removed and mixed with the nitrous soil of the factory. As the boiling continues, earthy matter containing Carbonates of Lime and Magnesia precipitates. This should also be constantly taken out with a ladle (*hauthá*) to prevent its forming a hard crust on the bottom of the boiler. The liquid being boiled for some time, impure common salt (*siṭa*) begins to deposit, which is likewise withdrawn and set aside. As soon as a drop of the boiling liquid will solidify on being placed on a cool surface, the contents of the boiler are drawn off into a vat and all sediment allowed to settle. Sprinkling with cold water facilitates the deposit of the sediment in this case. The clear liquid is then transferred to another vat for cooling and crystallization. It takes from two to four days, according to the time of the year, for the liquid to thoroughly cool and the crystals to form. To aid the formation and to enlarge the size of the crystals, frames made of split bamboos, twigs, &c., are placed in the liquor and on these the larger crystals form, the smaller settling down at the bottom of the vat. When ready, the saltpetre thus refined is removed carefully and drained, and the staple is fit for the market. The mother-liquor remaining

is often used instead of water to dissolve the crude saltpetre, (*do-bárah táo*). Another form of *galái* is to dissolve crude saltpetre in *kachchá ras*. This is known as *ras galái*. The impure salt educed in the different stages of the manufacture and refining of saltpetre in a licensed refinery is collected and as a rule is daily put into a vat with water, with which it is well mixed up, the salt remaining in solution while all earthy matter settles to the bottom. This liquid is then transferred to a boiler and boiled down till the common salt precipitates, the liquor is then poured off into a vessel, from which a still further quantity of saltpetre more or less pure is obtained. The salt is removed and placed in cloths, sprinkled with water and tightly tied. The bundles of salt are placed in ashes inside the Govt. godown for about 12 hours, when all moisture being withdrawn from the salt, it is weighed, and the quantity entered in a daily register kept by the Govt. Excise Agent.

Rásí and *Sajjí*, impure Carbonates of Soda. These substances are manufactured from *reh* soil, fossil alkali. *Rásí*, from *ras*, essence, is the brine obtained by lixiviating the *reh* and concentrated by solar evaporation. *Sajjí* is the fused solid obtained by mixing *reh* with water and exposed to artificial heat. The product from both processes is crude Carbonate of Soda, and is largely used in the manufacture of soap and tobacco. The *reh* soil in its natural state is greatly used by *dhobís* in the washing of clothes, and by the makers of *kánch*, crude glass, (*q. v.*), it is used also, but with them it undergoes a process of moistening and subsequent drying in the sun, the crusts forming on the surface being removed and mixed with other ingredients.

Genuine *reh* soil differs from other saline soils yielding

Sulphate of Soda and Nitre, as it contains no common salt. But here and there in large *reh* tracts patches of salt and *khárí* soil are to be met with. If these soils are used intermixed with the *reh* in the manufacture of *sajjí* or *rásí*, there will be no formation of salt. Those licensees who wish to evade the condition of their licenses strive to collect salt or *khárí* soil separately and utilize it at the factory, a-part from the licensed product, that is to say, such soil must be filtered by itself, and the brine exposed to solar or artificial heat quite separate from the *sajjí* or *rásí* process.

The plant necessary for a *rásí* factory consists of a filter and a masonry pan. These are similar to those described for *khárí*. The filter is however much longer and is generally slightly raised in the middle so as to allow the liquid to fall out at each end. This is daily well-filled with *reh*. Water being poured on, it percolates through taking in solution all saline matter. The brine thus obtained is poured into the evaporating pan, and is there exposed to solar heat till nearly all the liquid has dissi-pated. The substance remaining is collected and put up in heaps on ground a little raised to drain and dry, when it is then ready for the market. The manufacture is only carried on during the hot dry weather. The yield is great. An ordinary factory worked by five or six men will in one season produce over 250 British *mans* of crude Carbonate of Soda. Cattle mostly donkeys, are employed to carry the *reh* to the factory, the site of which is as much as possible, due regard being had for the water supply, in the centre of the tract of *reh* soil being worked. This *rásí* is very often miscalled *sajjí*.

Sajjí is manufactured by artificial heat, and a *sajjí* fac-tory is really nothing more than an open top kiln (*bhaṭṭhá*) This is a simple construction erected as often as occasion

requires on different parts of the *reh* tract which is being worked. Its formation as a rule is as follows, namely, a plot of ground about 3 yards square is excavated to the depth of about 3 feet, the earth taken out being used to make four walls about 3 feet high all round the edge of the excavation, furnace holes being left open on two sides. A little above the level of the ground a layer of logs is put across covered with a thick coating of clay, and on the top is placed a flooring of prepared clay about four inches thick; the four walls rising above it all round to a height of about 2½ feet, thus forming a receptacle in which to conduct operations. Fire is lighted below, and as soon as the kiln is a little dry, it is filled with *reh*, water is added, and the two well mixed together, a fairly good fire is kept continually burning, the substance being rolled and moved about the whole time by a man at each end of the kiln. As soon as there is space, and the first supply is ready to form into a solid mass, more *reh* with water is added, and the work thus goes on without intermission, day and night, till a consolidated mass is formed filling the whole kiln. This is allowed a day or two to cool, the walls are then removed, and the *sajjí* taken out in large blocks. The walls may be run up again on the old foundation, but if the *reh* has all been utilized near the old factory, the manufacturers will start work anew on another site. The manufacture of *sajjí* can be carried on at any time of the year except the rainy season or when heavy winter rains fall.

NIRAÍ or *nauláí*, *s.* wages for weeding synonymous with *chikharwáí*.

NIRḲH, *s.* rate, price, market rate, the standard rate at which the lands of a village or district are assessed. —*náma*, a table of rates or prices, a price current.

NISBATNÁMA, *s.* a geneological table, also called *kursínáma* and *nasabnáma* which see.

NISFÁ-NISFÍ, *s.* by halves, half and half.

NISHÁNDIHÍ, *s.* to identify, to point out.

NIYAMPATR, *s.* a deed or contract. A declaratory deed by a *Hindú* widow that she had adopted a son.

NIYAT, *s.* intention, design, will, purpose, object, aim.

NÍYÁZ, *s.* assignment of revenue for the relief of the indigent. Also a petition, a prayer, indigence, an offering.

NIZẠ, *s.* contention, litigation, dispute, controversy.

NIZDÁT, *s.* the inefficient balance account was so called.

NUḲS, *s.* a defect, blemish, detriment.

NUḲSÁN-I-ḲHÁS or *zát*, *s.* personal injury, special damage.

NUḲTA CHÍNÍ KARNÁ, *v.* quibbling, scrutinizing.

NUMÁISH-GÁH, *s.* museum or exhibition, also called *ạjáibghar*.

O.

OBEGÁN, *s.* low lands.

OGAL, *s.* a kind of well.

OGAL or *okhal*, *s.* waste brought into cultivation.

OLÍ, *s.* mode of estimating from the known produce of a *biswa*, that of a *bígah*.

ORÍ, *s.* steep bank at the water's edge, a piece of dry land left uncultivated, synonymous with *karárá*.

OSÁUNÁ, *v.* winnowing, separating good grain from bad.

OWÁ, *s.* elephant's pits.

P.

PÁBAND-I-HUKM, *s.* subject to rules or orders.

PABERÍ, *s.* sowing broad cast, also called *chhiṭáo*, and *chhínṭab*.

PACHÁR, *s.* low land.

PACHDO, *s.* division of grain, two-fifths to the *zamíndár*, three-fifths to the *asámí*.

PÁDER, *s.* the village common.

PÁH, *s.* (1) in S. Gonḍa waste land the first year it is broken up; (2) in N. Gonḍa land that is under regular cultivation, as opposed to *dosál* (land in the second year of cultivation,) and *banjar*, (land just broken up); (3) in Faizábád land let for two or three years at rising rents, and allowed to lie fallow every third or fourth year.

PÁHABANDÍ, *s.* the opposite of *gáṭabandí*, or *khet-baṭ*, (q. v.).

PAHCHÁNNÁ, *v.* to recognize.

PÁHÍKÁSHT, *s.* a cultivator who lives in one village, where he ordinarily has his principal farm, and cultivates some land in another for which he finds he has stock and time. A non-resident cultivator. The marked distinction between a resident and non-resident tenant is this, the former may be considered a fixture, and he goes on manuring and cultivating from year to year, it may be from generation to generation, giving the proprietor no concern about the letting of his land, or the realization of his rent; a non-resident again is an uncertain cultivator, he has his legitimate cultivation in the village in which he lives, which he supplements by extra land where he can find it, to which he devotes little labour and only the fag-ends of his time, and which he relinquishes whenever it suits him; the one tenancy implies certainty and the other uncertainty.

PAHṬA, *s.* a harrow.

PAI-DAR-PAI, *ad.* successively.

PAIDÁWÁR, *s.* produce, also *hásil*, —*hál*; present assets. —*ḳhud-ro*; spontaneous produce.

PAIGÁM, *s.* a message.

PÁIK, *s.* a foot messenger. A person employed as a night watcher in a village, and as a runner or messenger on the business of the revenue.

PAIKÁR, *s.* a broker.

PAIMÁN, *s.* a promise, oath, compact.

PAIMÁNA, *s.* a measure; *paimáish*, measurement; *paimáish-dihí*, village measurement; *khasra paimáish*, the field survey; *ilmí-paimáish*, the revenue survey. There was much want of uniformity in measures during Native rule. Thus the unit of linear measure, the *háth* or cubit, varied in Oudh from 19½ to 20 inches. It was divided into 6 *mutthís* or hand breadths. (a hand in stable phraseology), and into 24 *ungals* or finger breadths two *háths* were equal to one *gaz*, which was divided into 9 *girahs*. In applying this unit to land measurement, 5 *háths* were generally equal to 1 *kasí* or *láthá* (staff,) and 20 *láthás* to one *dorí*, (rope or chain.) But in the west of Sultánpúr, where one *pakká* was equal to 2½ *kachchá bígahs*, the *kachchá biswa* was 10 *kasís* by 5, thus making the *kachchá bígah* 60,000 square inches. In Baiswárá, again, the *kasí* was only 3½ *háths*, equal to 65 inches, (or two paces, equal to 66 inches). and the *kachchá bígah* was 20 *kasís* square, or only 26,000 square inches, taking the *kasí* at 65 inches. Towards Mánikpúr the *kachchá biswa* was 9×5 *láthás*, which made the *bígah* there 45,000 square inches.

The different yard measures formerly in use in Hindustán are countless, the more important were, the *Sikandarí gaz*=26 inches, used in land measuring, till Akbar's time; Akbar's cloth measure=34½ inches, and his *gaz iláhí*, the standard measure of the Empire=33¾ inches. The Akbarí *bígah* of 3,600 square *gaz*=2,600 square

yards, = 0,538, or somewhat more than half an acre, on the above estimation. The *gaz iláhí* is still in common use. The standard *bígah* of Hindustán is now 3,600 square *iláhí gaz*, or 3,025 square yards, or five-eighths of an acre.

PAIṬHNÁ, *v.* to rush in, to enter.

PAKHÁL, *s.* a leather water bag, two of which are slung over a pony or bullock.

PAKKÁ or *puḳhta*, *a.* the term now applied to the tenure under which a property is held under sub-settlement, (see Act XXVI of 1866). The following report by the author on *pakká* or *puḳhta* holdings, and the articles *nánkár*, and *Názim*, throw much light on the former Native revenue system of Oudh.

1. "A *puḳhta* tenure is to be recognized by the fact that after paying the demand which must be a fixed lump sum, the profit or loss pertains to the engagement holder (*ḳabúliyatdár*), whether he makes the collections or not. It is not absolutely necessary that he should personally collect the rents, as will be seen from the following instances. When he had difficulty in collecting the rents owing to the recusancy of the tenants, it was usual for the engagement holder to seek the aid of the Govt. authorities, who thereon appointed a man called a *jamogdár*, to make the collections and debit them to the revenue of the engagement holder. If the full amount of the Govt. demand was not realized, the engagement holder and his surety were as fully responsible for the balance, as if the former had remained in rent collecting possession. He was also answerable for all the expenses of the temporary collector and his establishment. This system of *jamog*, was neither more nor less than what our Revenue officers know by the term *ḳurḳ tahsíl*, as defined in

paras 72 to 76 of the Directions published for their guidance. So much for the voluntary *jamog* system; but it was usual for the Govt. authorities to adopt the same plan when they had, or assumed that they had, reason to apprehend default on the part of the engagement holder. This of course as far as the latter's wishes were concerned, was involuntary.

It was very usual for engagement holders to have the amount of their revenue assigned by Govt. to some of its military servants in lieu of their pay, and the *Názim* then debited the amount to the pay of the Regiment to which such servants belonged, under what was known as the *ḳabz* system. In such case the military officer (*ḳabzdár*) used to depute his own collector (*jamogdár*) to act for him, the engagement holder (*ḳabúliyatdár*) being responsible for all expenses. It was also very common for the engagement holder to nominate a surety (*mál zámin*) for the amount of his revenue, and in this case the collections were assigned to the latter, in the capacity of *jamogdár*. Bonds used to be executed, under which the surety became responsible to Govt. and the engagement holder to the surety. In each of these three instances the engagement holder did not collect the rents, but he was nevertheless known to hold the village *pakká*, and to be solely interested in the profit and loss.

It was also quite possible for the *zamíndár* to be in rent collecting possession of the village, and yet for the village to be the opposite of *pakká*, that is, *kachchá*. This often happened when the *zamíndár* declined to pay the assessment fixed upon the village, and the profits were too small to meet the expenses of a regular collecting (*jamog*) establishment. In such cases the Govt. officials were in the habit of making over the collections to the *zamíndár*

out of engagement, taking an agreement from him to pay the full amount realized into the Govt. Treasury. No responsibility rested in this case with the *zamíndár* to make good any difference between the sum collected, and the sum for which he declined to enter into engagements. In lieu of his labour, however, he was permitted to retain the same personal allowance (*nánkár*), as he enjoyed while he held the village under regular engagement; and he was also left in rent-free possession of any *sír*, that he may have tilled with his own stock at the time that he relinquished the *ḳabúliyat.*

The above details pertain to the arrangements entered into between the Govt. officials and the proprietors or *ḳabúliyatdárs* of estates. I now proceed to consider the relations that existed between proprietors and sub-proprietors under the Native rule. It was common for the proprietors to apply the system of *jamog*, as above described, to their subordinate proprietors in regard to *pakká* villages, in much the same manner that the Govt. officials applied it to themselves. But their procedure was entirely different in regard to their *kachchá* villages. In the case of the latter, the ex-proprietors were only employed to make the collections, when they happened to have accepted the service (civil or military) of the *ṭalluḳdár* or proprietor; and they then had to account for the full amount collected, receiving their pay as a remission. If such servants were in possession of *sír*, *nánkár* or other ex-proprietary perquisite, prior to their being entrusted by the proprietor with the duty of collecting the rents, it was continued to them, in addition to the remission in lieu of wages. There was this marked difference in the conduct of the Govt. officials on the one hand, and the proprietor on the other in regard to holding land under

direct management, viz: that as an invariable rule the *former* allowed the proprietor out of engagement to retain his *sír* and *nánkár* under any circumstances, while it was, it may be said, quite exceptional for the *latter* to allow the ex-proprietor out of village management to continue to hold his *sír* and *nánkár*.

On a full consideration of these circumstances it may be yielded that it is perfectly correct to hold that person to be in sub-proprietary possession of the village, who receives the profits and is responsible for the loss. Under the Native rule the words *pukhta* and *pukhtadárí* were unknown, they are a recent creation of those who use our pompous mongrel *kachahrí* phraseology. In former days, when an ex-proprietor leased his village for a fixed sum, he was said to hold it *pakká*, whether any of those rights which we now define as sub-proprietary, were still reserved by him or not.

On the other hand, if a stranger leased the village, the transaction was invariably designated an *ijárah*, or as *mustájarí*, and never as *pakká*; the word *thíká* was rarely or never used before our time. The words *pakká* and *kachchá* were always used under the king's Govt. antithetically, and they must be held to have had a direct connexion with former rights. Because, as has already been shown, if a stranger leased he did not hold *pakká*. If there were no rights, there would have been no use for the antithetical word *kachchá*, and it therefore follows that where the two words *pakká* and *kachchá* are found in use, more than a farming or leasing tenure is at stake. There is in the minds of the claimants of sub-proprietary tenures a vast distinction between *pakká* and *thíká*. By the former word they unmistakably mean what we have now designated a *pukhtadárí* tenure, but the rendering

which they would wish us to accept is wrong, the correct meaning being that which I have already above given."

PÁL, *s.* a layer of straw or leaves between which fruit is ripened.

PÁLÁ, *s.* frost, snow, leaves of a tree called *jharberí.*

PALIHAR, *s.* land tilled three years and then left fallow for a season.

PALLA, *s.* three *mans* or *mánds.*

PÁLO, *s.* the circle of land furthest from the homestead, and which is of the least rental value, from the difficulty of manuring it, (E. Oudh); the word is taken from *palaí* which means the outlying twigs or branches of a tree.

PÁN, *s.* plantations of the succulent creeper, called *pán,* (*piper chavica*) are common throughout U. India. In this leaf, betel-nut, lime and aromatic and other astringent ingredients are rolled up and handed to guests on all ceremonial visits, and it is chewed like tobacco. The plant thrives best in a stiff soil, which is retentive of moisture. The site selected is generally an elevated spot with a good slope. The *Tambolí* or *Baraí* then proceeds to plough or dig, level, and clean the land thoroughly; this done, he encloses it with stakes and brushwood, and he then covers it in with a roof of *senthá* grass. Shallow trenches are next scooped out about 2 feet wide by 5 or 6 inches deep. These trenches are about 5 feet apart, water is then let into them, and when the soil is thoroughly saturated, the planting commences, which is performed in this wise. A full grown plant, after it has been sufficiently stripped, is cut down close to the root. It is then divided into three or four portions, and these are laid horizontally in the trenches and covered over with earth. In the course of a few days at each knot or excrescence sprouts will appear, and each of these sprouts becomes a

separate plant and is trained to grow upon sticks fixed in the ground for the purpose. *Pán* planting goes on from February to April, and except when rain happens to fall, each row receives two and sometimes three waterings daily. From about the middle of June, commences the stripping of the leaves, and it continues regularly for about a year, after which the plant becomes exhausted, and is used for stocking a fresh plantation on another site, the old site being allowed to rest for a year or two. The leaf is sold in bundles of 200, called *ḍholís*, the price varying according to quality and age of leaf from 1½ pice to as much as 14 *ánás* per *ḍholí*. The plantation usually consists of 20 rows, or as they are styled *antar*, and it is reckoned that one row or *antar* should on an average yield Re. 1/8. Several kinds of vegetables are also frequently cultivated within the limits of, and around, *pán* gardens. All produce combined, the yearly return accruing to a *Tambolí* from his plantation may on an average be set down at from Rs. 25 to 30. Rent is paid to the landlord at the rate of 2 *ánás* per row, which comes to Rs. 2/8 on the whole. Amateur gardeners are now taking a lesson from these *pán* gardens, and are making similar conservatories, to protect ferns, caladiums and other foliage plants from sun and frost.

PANÁH, *s.* refuge, shade, shelter, protection.

PANCH, *s.* an arbitrator, hence *pancháit*, a jury. It is generally thought that the *panch* system, which is popular when properly carried out, is not so well worked in our territories as it might be. A *Sultání panch* is one appointed by the authorities, not chosen by the parties. *Panch meṉ Parmeshwar* is a saying, which is as old as the hills.

PANḌA, *s.* the servants of Jagan-náth whose duty is chief-

ly in the Pagoda. The vile *Paṇḍás* of *Purí* is a saying in every mouth.

PA'NDHAR, *s.* irrigated land.

PANDRI', *s.* land under preparation for next year's sugar-cane crop, (Sháhjehánpúr). There are two distinct sugar-cane rates, called *paloch* and *khárog*. When the land is left fallow the autumn preceding planting, the cane is said to be grown *paloch*; no rent is taken the year the cane is planted, (the *pandrí* year), but a special rate is taken the year it is cut. In this case the crop occupies the land two years. Sometimes an autumn crop is taken the season before planting the cane; this system is known as *khárog*.

PAṈGAT, *s.* a dinner given at a marriage, betrothal or other festive occasion.

PANIA', *s.* the day on which the new *asámíwár* settlement of rents is annually made.

PANJA', *s.* land that cannot easily be irrigated.

PANJURI', *s.* high bamboo sides to a cart to make it hold a large load of sheaves, when the corn is being carried to the threshing floor.

PA'NS or *khád*, *s.* manure, a dunghill. In no country in the world is the necessity for manuring the land more appreciated than in India, and in few is the supply more wasted. It is as a rule, to which there are of course exceptions, carelessly collected and stored, and for the eight dry months of the year, the sweepings of the stable and the cow-house are used as fuel. It is only during the four wet months that animal manure finds its way into the ground. A prolific source of manure, the bones of dead animals, is also lost, owing to the prejudices that preclude their being utilized. But all this notwithstanding, careful enquiry at Faizábád established, that a household

with its average complement of 5 souls, makes enough manure to fertilise in an average way $\frac{12}{20}$ of a *bígah*, while a plough with its usual accompaniment of 7 head of cattle, did the like for 1 *bígah* and $\frac{12}{20}$ of land.

The following account of night-soil farms at Monghyr and Farrukhábád is by Deputy Surgeon General James Irving, and is of practical interest. "In and around the town there are public latrines to which the inhabitants resort. There are also three small conservancy farms in connection with the latrines, one containing five *bígahs* of land, and the other two, four *bígahs* each. The farms are in three different situations, so as to be close to the latrines. On an average the municipality paid for the land Rs. 5-8 per *bígah*. In each farm a portion of land is reserved for trenching each year. The total amount of land thus reserved out of all the farms is four *bígahs*. For this reserved land the tenants pay no rent. Each year a similar amount of land is reserved. The patch of land manured during the year is, with the rest of the land, (saving the reserved portion), let each year on the 1st April to the highest bidder. Thus some of the land may not have been manured for two years. The night-soil is brought from the latrines daily and deposited in *shallow trenches* a foot deep and a foot and a half broad. After each daily deposit a little dry earth should be sprinkled over to prevent any bad smell, and when the trench is quite full, a similar one should be opened parallel to it, and about a foot distant. In Monghyr there are eighteen public latrines, of which nine are *pakká* and cost about Rs. 800 each; and the *kachcha* ones cost Rs. 120 each. The best floor for such places is undoubtedly asphalt. A flooring of this substance does not permit any soakage of urine or other liquid, and it

may be tarred every now and then. At the end of three years each of the three farms is fully manured, and when such is the case the remaining parts of the same ground are commenced upon, the portions of each farm that are reserved being those which have been longest without manure. It is the duty of sweepers to remove the night-soil, which is carried in covered baskets from the latrines to the trenches. The establishment of sweepers, with supervision, costs about Rs. 4,000 a year. The sweepers dig the trenches. Splendid crops of vegetables, (country and English) are produced on the manured land. The land when taken up costs on an average Rs. 5-8 per length of 20 *cottahs*, or 19 feet 9 inches by 17 feet 8 inches. When manured it brings at auction on an average Rs. 18-14 per *bígah.*

"To show what has been done elsewhere it may be stated that Mr. Buck at Cawnpúr raised the rent of 50 acres from Rs. 500 to Rs. 2,000, and he writes to me as follows:—"I took the idea from the system in force at Farrukhábád, which has been carried out by the natives themselves for ages. As much as Rs. 15,000 to Rs. 20,000 is there paid annually by the cultivators to the *mehtars.* About 700 acres were under a triple crop of Indian-corn, potatoes and tobacco, (all grown in one year), when I was there, besides a large area under sugar-cane and other fine crops." Mr Buck further states as follows:—" Here is an account on which you may rely. My servant who was put in charge of the municipal farm, Cawnpúr, cultivated last year two acres of unbroken ground (waste), with free use of city *poudrette* and canal water":—

Gross Profits.

Sugar-cane, ...	404	0	0

Yams,				60	0	0
Potatoes,				140	0	0
Total,...				604	0	0
Expenditure,				285	5	0
Gross-profits,				318	11	0
Rent,	37	0	0			
Interest on borrowed capital,	35	0	0	72	0	0
Net profit,				246	11	0

or Rs. 1,235 per acre. The above may be relied on."

"The expenses at Monghyr may be very considerably curtailed by any municipality desirous of trying the system followed in that town, as temporary latrines made of *jhámps* or matting, costing a few rupees, answer as well as brick buildings costing Rs. 800. It is to be anticipated that at first there will be difficulty in inducing cultivators to grow crops on the manured land. At Dinapúr one man used on his land some *poudrette* the product of the public latrines, and for doing so he was fined by the men of his caste five rupees. Tons of this most valuable manure are lying in the midst of cultivated fields in Dinapúr but not a single cultivator will put any on his land, though he might have it free of cost. The above mode of disposing of night-soil is not brought forward as being new, as it is carried out in all the Jails of the N. W. P., and in many of those of Bengal; but as it is not attempted in any *city* I know of except Monghyr, it is hoped that the above details may show how easily and profitably the system might be worked by municipalities. In removing the night-soil a sprinkling of the solution of nitrate of lead and common salt, recently brought to notice as a deodorizer, would effectually remove all offensive smell."

PANTH, *s.* a sect, a road. *Ek panth do káj*, a single journey with a double result; killing two birds with one stone.

PAPAHA, *s.* an insect that attacks rice.

PARBEDA, *s.* broadcast sowing.

PARCHÁ, *s.* head priests of Jagan-náth who superintend the collection and disbursement of the revenues of the temple and also see that the worship is conducted in an orderly manner.

PAREH, *s.* flooding fields before the last ploughing, when there is want of moisture.

PARGÁCHH, *s.* the parasite plant or epidendrum.

PARGANA, *s.* a sub-division of a district or province, the origin of which is usually attributed to Akbar's time; the smaller sub-division called a *ṭappa* has now fallen out of use.

PARGHAR, *s.* the house of another man. *Parghar náchen tín jane, ojhá, baid, dalál.* Three classes live by dancing attendance on others, the exorcist, the physician and the broker.

PARHÁRRI', *s.* servants of the god Jagan-náth, dwelling within the holy land of the temple. They guard the seven inner doors of the Pagoda. They are said to attend during the day, and watch over it at night. They present pilgrims to Jagan-náth.

PARIKRAMÁ, *s.* circumambulation of a holy place.

PARJÁ, *s.* a tenant, a subject, people, progeny; it is generally applied to the lower orders, who are also called *kamína*; it is also the term applied to the servants of the village community in Upper India. The general rights of rural menials have been thus recorded at the Faizábád Settlement, and they are for the most part confined to five trades. (1) *Lohár* or blacksmith. He is responsible for the entire blacksmith's work of the village, but he must be supplied with iron. For new work charcoal must

also be supplied, but in the case of repairs the blacksmith finds it. He will receive from the land-lord and tenants 7½ *sers pakká* of grain, for every plough of two oxen, and 15 *sers* if the ploughs have four oxen, half in gram and peas at the spring harvest, and the other half in *dhán* and *kodo* in the autumn. This remuneration is for the repair of farm implements only and is termed *khariyak*; as remuneration for the repair of household utensils he will receive similarly 2½ *sers*, styled *pharwár*, and the same quantity called *lehna*; should any special work occupy the blacksmith a whole day, he will receive a day's food, or two *ánás* in cash. (2) *Barhaí*, or carpenter. He supplies the labor in connexion with the keeping in order of all agricultural and household implements, but the wood is found him. He will receive the same remuneration as the blacksmith. For making a new sugar-mill, 8 *ánás* will be paid, and for mending an old one 4 *ánás*; and for other work about the sugar-mill he will receive 2 *sers* of juice (*ras*), and a basket of only partially pressed refuse stalks (*khoiyá*). (3) *Náí* or barber. Besides the exercise of his calling, it will be his duty to carry messages for his constituents, and to conduct certain well known offices at deaths and marriages. He will receive from every man who employs him 5 *sers* of grain per annum, half at either harvest, and 2 *sers* (*pharwár* and *lehna*) for each such man's entire family of women and children. (4) *Dhobí* or washerman. He washes the clothes of both sexes. He receives for every married woman, whether she has children or not, 5 *sers* of grain (*khúrák*), half at either harvest; widows pay half price. For every man he will receive one *ser*. (5) *Chamár*, *bisarwár*, or official reporter (*gorait*). His duties are to watch the crops, to help with the seed sowing, to look after the sugar-mills and harvest floors;

his wife is the village midwife. The man receives as remuneration 5 *sers* of grain (*agwár*) out of the produce of every *bígah*, half at either harvest, also a *ghaṛá* of cane juice, and 1¼ *sers* of molasses. The woman receives 8 pice for every boy born, and half that amount for every girl, besides her food so long as she is required.

PARJAWAṬ, *s.* a house tax levied by the *zamíndárs* upon the inhabitants of a village other than cultivators, for the ground on which their houses stand; ground rent, quitrent. Also called *parjá pauní.*

PARKHAIYA', *s.* a tester of coins.

PAROSI', *s.* a neighbour, also *hamsáya.*

PARSA', *s.* a portion of grain set aside to appease evil spirits, which the *goṛait* or watchman eventually gets.

PARSATO, *s.* mutual assistance in tillage, allowing the use of a plough and oxen in lieu of wages in money or kind, synonymous with *harsat*, *dangwárá*, *jiterá* and *angwárá.*

PARTA, *s.* a rate, also *darbandí.*

PARTA'L, *s.* to test the accuracy of a previous measurement of land, by remeasuring it.

PARTI', *a.* barren, waste, fallow land, —*jadíd*, land recently left fallow, or thrown out of cultivation, —*ḳadím*, land which has long been lying uncultivated.

PARWA', *s.* a light sandy soil, of a yellowish color and capable of irrigation.

PARWA'NA, *s.* a grant or letter under a great seal from any man of power to a dependant. An order, a pass, license, command, warrant. The following are the customary headings for *parwánas* :—

Izzat-ásár (name here) *hifzhú*, for *muharrirs* and servants, &c.

Azíz-ul-ḳadar, ... do. do. do. do.

Girámí-ul-kadar, ... *baáfiat báshand*, for *Tahsíldárs*.
Rafat-panáh, ... do. ...... do. Police Officers.
Sharáfat-panáh, ... do. ...... do. *Thánedárs*.
Álí-martabat, ... do. ...... do. *Tahsíldárs*.
Sadákat-dastgáh, ... do. ...... do. Treasurers.
Shujáat-nishán, ... do. ...... do. *Risáldárs*.
Tahauwar-nishán,.... do. ...... do. do.

PASÁRÍ, *s. pasehí*, *pasban* or *tinní*, (*zizania acquatica*). These are different kinds of rice of spontaneous growth found on the borders of lakes and swamps. The *tinní* is a larger and better grain than the other. The sale is regulated by the price current of ordinary rice or *dhán*, the amount of the former procurable for one rupee being half as much again as that of the latter, while the *pasehí*, or *pasárí* as it is also called, is somewhat cheaper still.

PÁṬ, *s.* a promissory note: the word is also applied to the breadth of cloth, or of a river.

PAṬAULÍ, *s.* an engagement between the *zamíndár* and *asámí*.

PAṬBANDHAK, *s.* a pledge, the usufruct of which pays principal and interest within a certain period, and therefore ensures its own redemption.

PAṬEL, *s.* the headman of a village, who collects the rents from the other *raiyats* therein, and has the general superintendence of its concerns. The same person in Bengal is called the *mukaddam* and *mandal*, q. v.

PAṬNÍ, *s.* fixed, settled. An estate created by a *zamíndár* by separating a portion of his *zamíndárí* and letting it in perpetuity at a fixed rent. Sub-divisions of these *paṭní* tenures let on the same principle are called *darpaṭní*, and these last are sometimes again allotted into smaller portions, called *sípaṭní*; —*dár*, the holder of *paṭní* lands.

PATO, *s.* the upright part or body of a plough, besides

which there are the following portions:—*Muṭhiyá*, the handle, *hars*, the shaft, *máchí*, the yoke, *phár*, the share, *khod*, the wood on which the share rests, *agwásí*, the pin which fixes the share. See *hal.*

PATOTAN DENÁ, *v.* to lend money and take over a village, to hold till the sum lent has been paid off from the village profits. At stipulated intervals accounts are made up between the creditor and debtor, and when the profits derived from the village amount to the whole debt, the village is returned and the transaction at an end.

PAṬṬA, *s.* a lease, copy-hold, agreement; a document given by the collector to the *zamíndár*, or by some other receiver of revenue to the cultivator or tenant, specifying the conditions on which the lands are held, and the value or portion of the produce to be paid: —*istimrárí*, a perpetual lease —*ṭhíkádárí*, a farming lease, —*shikmí*, an underlease. The counterpart of the *paṭṭa* is called the *ḳabúliyat.*

PAṬṬÍ, *s.* a principal share in a village which may contain several *shikmí* or subordinate shares. *Paṭṭídár*, the holder of a *paṭṭí*; he is a party in his own name to the contract for payment of revenue. *Paṭṭídárí* is a coparcenary tenure in which the lands are divided and held in severalty by the different proprietors, each person managing his own land and paying his share of the Govt. revenue, the whole being jointly responsible in the event of any sharer not fulfilling his engagements, one or more of their body being appointed *lambardár*. (See *málguzár*). *Paṭṭídárí nátamám* is a tenure by which part of the land is held in common and part in severalty. Govt. revenue and village expenses are paid from the common stock, and any deficiency is made up according to a rate which is thrown over the cultivation (*sír*), of each member of the community, see *báchh*, or *dharbáchh* and *bigahdám.*

PAṬUÁ or *paṭ*, *s.* the jute of commerce (*corchorus capsularis*) is a filamentous plant of the Hibiscus-Malvacea family. It is a native of and has long been one of the textile fabrics of Asia. The trade in jute as a cheap staple applicable to European fabrics, received a great development from the American war and consequent cotton famine. It is mixed with other fibres as wool, flax, hemp, cotton, &c., and causes the remarkable cheapness of certain tissues, it is much used in the ground of carpets, in oil cloth, twines, cordage, sacks, &c. The centre of the jute trade is Dundee where 100 mills are at work. Jute is now being successfully grown in America. In Bengal, Serájganj, Naraingamj, (Dacca) and other N. E. districts are the chief seats of cultivation. The yield is 2 to 4,000 lbs. of fibre, and 1,000 to 12,00 lbs. of seed per acre, the common *desí* sort yields 600 to 1,000 lbs. of fibre only and an increase of seed viz : 1,500 or 1,600 lbs. Jute is sown broad-cast 22 to 28 lbs. of seed to the acre. In the N. E. districts it is planted in February March, and cut in June and July; the *desí* kind is sown in July August, and cut in August September. The stalks are from 4 to 10 feet high according to soil and cultivation. They are cut a month before the seed ripens, and the bark is taken off by a process of ditch rotting or submersion in water, and is beaten into fibre, much to its injury and at great loss of value. This is avoided in America where science has introduced better means, and there paper is made from the refuse, which is also a good manure. Castor oil cake or cow-dung are the best manures, but the natives rarely apply them. The two sorts are known in Europe as Dacca and *Desí*, the seed of one is enclosed in a pod, of the other in a bean. Jute does not flourish in the cotton districts, nor does cotton where jute grows best.

PA'ṬWA'N, *s.* an allowance of 10 per cent.

PAṬWA'RI', *s.* in the older Provinces the *paṭwárí*, who is more or less a public servant, is the village accountant, and the registrar who attests all written engagements between proprietors and cultivators; he also records all arrangements between coparceners in joint estates. He gives in annual accounts, and *zamíndárs* who have failed to deliver them, cannot bring suits for arrears of rent or breach of engagement that may occur on the part of tenants.

The jurisdictions of *paṭwárís* are in the older provinces geographically arranged according to convenient circles; in some places they are supplied with a central office, maps and useful books; and their pay is officially regulated according to a system of classes, and punctually discharged. The appointment usually runs in families.

In *Oudh* no system of jurisdictions or remuneration has ever been officially prescribed. In *ṭalluḳas* he is the absolute servant of the owner, who pays him and may appoint and to a considerable extent dismiss him at pleasure. In coparcenary estates a *paṭwárí* cannot be dismissed without sanction. In other respects they are not interfered with. The *paṭwárí's* remuneration in Oudh usually takes the following shapes. (1) *Paṭáwan*, which is half an *áná* for every *paṭṭa* or lease granted to cultivators, which is paid down at the time by the latter; or if the payment is deferred till the harvest, the fee is doubled. (2) Where cash rents prevail (*naḳdí* or *jamaí*), he gets half an *áná* in the rupee of gross rental from the cultivator: in villages held direct (*ḳhám*), and in leased villages (*ṭhíká*), he obtains from the lessee (*ṭhíkádár*), an *áná* on every rupee of rent paid by the latter. (3) Where grain rents (*baṭáí*) prevail, he gets from the proprietor an

áná on every rupee of revenue paid to Govt., which the owner recovers from the cultivators in grain. See *baṭái.* In rare instances the *paṭwárí*, instead of the owner, takes payment of his dues in grain from the *asámís.* (4) In addition to these allowances the *paṭwárí* generally receives an offering or *nazr* of a little grain from each *asámí's* spring or *rabí* harvest-floor, and oil enough to trim his lamp daily, from the oilmen (*telís*) of his jurisdiction. (5) In all transactions between the cultivators and village money lender, the *paṭwárí* receives from the latter half an *áná* in the rupee when the loan is repaid. (6) During every day the *paṭwárí* is engaged on work by the owner, the villagers, or the money lender, he gets his food from the party concerned. Including these six descriptions of remuneration it is estimated that the *paṭwárís* in Oudh receive from thirty to eighty rupees per annum each, from forty to forty-five being the common rate. The *paṭwárís* annual accounts used to be seven in number, for which reason they were formerly known as the *haftgána* papers. Under the rules framed in accordance with the present revenue law, the papers required from *paṭwárís* in the N. W. are six viz:—I. *khasra*, or field book; II. *jama-bandí*, or rent-roll; III. *teríj wásilbákí lagán*, or statement of arrears of rent for the year 12— *faslí*; IV. *fard-bág.át*, or statement of groves; V. *bujharat*, or statement of proprietor's profit and loss; VI. *dákhil khárij khewaṭ*, or statement of mutations among proprietors. The N. W. *paṭwárís* have also to keep up the *roznámcha*, or diary, the *siyáha*, or day book, the *khátá*, or ledger and the *nak-sha jinswár*, or statement of crops.

In Oudh the requirements from the *paṭwárí* have hitherto been confined to (1) rent-roll, to which is attached (*a*) an abstract in which the total areas under cultivation,

old and new, fallow, groves, ponds, habitations, &c., are shown, and which answers the purposes of a *milán khasra*, and (*b*) a statement of proprietary sharers, including any mutations amongst these during the year. (2) The diary or day book, and (3) the ledger.

PAUCHÍ, *s.* a gratuity to herdsmen on sale.

PAUTH, *s.* a form of the *bhej barár* tenure: its peculiarity is that a certain portion of the land changes its owner every year by regular rotation, the payment of the sharers included in that rotation increasing and decreasing yearly, by the *jama* put upon the field or fields as they come into or pass from their possession.

PERAUTÍ, *s.* land lying waste for a time to recover its strength.

PERÍ, *s.* a rate paid by cultivators to *zamíndárs* for the use of fruit trees. *Asámís* may plant trees and are exempt from rent for the land, but if they vacate, the tree is the *zamíndár's*, and cultivators cannot as a rule cut it down.

PESHA, *s.* profession, trade, business.

PESHBANDÍ, *s.* anticipation, foresight, timely preparation.

PESHGÍ, *s.* an advance, also *dádní.*

PESHKASH, *s.* a quit rent; certain lands called *pargana bakhshiyát* were placed under a *Bakhshí* for maintaining the garrison of Jounpúr fort under Native rule. The officers attached to the Muhammadan Court received assignments for certain fixed sums chargeable to these tracts. In process of time these officers on the ground of this salary set up claims to these lands, *first* as *jágírs*, *next* as *zamíndárí*. The former claim was admitted by Mr. Duncan, the latter has been disallowed; *—dár*, he who pays the above quit rent or tribute.

PESHKHÍMA, *s.* a tent sent on in advance.

PHALKAR, *s.* spontaneous forest collections such as wax, honey, &c., revenue from fruits. See *sáyar*.

PHA'N, *s.* the process of catching wild elephants.

PHA'NṬ-JAMA̱, *s.* the process by which the Govt. demand is distributed over the different holdings in joint undivided estates. The following paper shows how this was done in the Faizábád settlement. "The Govt. demand in coparcenary estates may be distributed either (1) without reference to former custom, and in accordance with the quantity and quality of land in actual possession, or (2) with sole reference to ancestral share. The distribution may further be accompanied by a complete severance of the joint responsibility of the coparceners, as in cases under the partition law; or it may be effected without any discontinuance of that responsibility, as in the distribution of the revised revenue of a village at the time of Settlement. In either case Govt. has an interest in any arrangement that may be made, since the realization of its Revenue is intimately connected with the result. But in the first case the worst results as regards the realization of the Govt. demand may ensue, if the proceedings be not carefully watched. In the latter the interests of Govt. are perhaps sufficiently guarded by the continuance of the joint responsibility. This being so it is not absolutely incumbent on the Govt. to identify itself closely with the distribution of which we treat. Nevertheless if this distribution be unfairly carried out, the revenue will be realized with a certain amount of trouble, and in this view it is proper that the officers of Govt. should maintain a steady supervision of the arrangements in this respect, made at the time of Settlement.

It should be kept steadily in view, that whether communities now agree to abide by ancient custom, or whe-

ther they adopt any other course as preferable to themselves, the interference of the Settlement Department should be confined solely to those cases in which there is reason to apprehend future danger to the revenue of the State, or to those cases in which it may become apparent that craft or ignorance have brought about an unfair and unsatisfactory distribution. In carrying out the distribution the following considerations will demand careful attention. As a general rule all former partitions of ancestral property were originally made with special advertence to the nature of the land, and the demand was also originally distributed according to the ancestral share then divided off. At a subsequent period the (1) holding, or (2) the cultivation, or (3) the rental of different ancestral coparceners, became subject to vicissitudes, and increased or diminished according to various circumstances such as the following, (1) one branch laid out capital in breaking up much waste land of the common stock; (2) another transferred a field or two on the border of the village to a neighbouring proprietor; (3) another in the same way purchased a bit of adjoining land, and attached it to his paternal acres; (4) another transferred a portion of his land to a co-sharer; or (5) the latter usurped it; (6) a portion of the land of a co-sharer was transferred by the subordinates of the former Govt. in proprietary title, to some outsider; (7) or part of the land of a co-sharer was taken up by Govt. for some public purpose; (8) or a co-sharer addicted himself to the disproportionate planting of groves; (9) or the habitations extended disproportionately over the cultivation of a co-sharer; (10) *nallás* extended their operations and cut away cultivated land in a share, or (11) rent-free or subordinate rights became established in a share. But notwithstanding the fact

that these causes were in full operation all tending to upset the original balance of ancestral shares, it has been found that the Govt. demand has been liquidated sometimes according to ancestral share, and sometimes at so much per *bígah* (*bigahṭi*) of land in actual possession. In the latter case, however, the proprietary privileges common to the brotherhood, are notwithstanding, sometimes divided according to ancestral share. Where the land in possession or the profits, are less than the ancestral share, the holder will of course think it a hardship to pay according to such share; he will demand that the minus quantity in land or profit be made up to him. Where the land or profit is in excess of ancestral share, the holder will not readily forego the surplus. It is of course very desirable that the parties in such cases should be exhorted to endeavor to reconcile all inequalities such as these mentioned, to the utmost extent of their power; and the result of the exhortation whatever it may be, should at once be carried out when the paper of proprietary responsibilities (*khewaṭ*), is under preparation. When the parties cannot come to an understanding amongst themselves, it will be necessary to dispose of all such questions officially on the principle of ancestral shares, so long as possession for the period of limitations is not disturbed. And it must of course also be remembered that all the changes that may have taken place in the course of any of the eleven different operations detailed above (with the exception of No. 5, usurpation,) cannot come under cognizance on such occasions, as the circumstances which led to them are beyond the control of the settlement department. When such control cannot properly be exercised, it will follow whenever the changes are attributable to any of the first ten out of the eleven causes already detailed, that the demand must of necessity be

distributed upon the lands in possession. Where the eleventh cause has operated, and the profits of a share have been diminished by the conferment of rent-free holdings or sub-proprietary titles, and no actual curtailment has taken place in the lands or capabilities of such share, the demand should of course be distributed according to the original ancestral share.

It is possible that part of the land of a share may have passed under a legal transaction, or it might be by usurpation, into the possession of another co-sharer, or may have been transferred by the ex-king's officials to the possession of an outsider, without such portion of land having become severed from the share to which it at first belonged, and in which it still is a subordinate holding. In such case the distribution of demand would have to be made according to the original ancestral share. It may here be noted that under our careful system of survey, inequalities will be disclosed in ancestral shares, even where no changes in possession have ever taken place. Ordinarily such inequalities will be found of too trifling a nature to require much attention, but in some instances it may be found that under the application of improper influences, the inequalities are very considerable, and in such cases the procedure should be the same as already described. Where it is found that the proprietors are densely ignorant, their simple acquiescence in an inequal distribution of demand will not satisfy the requirements of the case. The settlement authorities must in such cases point out what should be done.

When the demand has to be distributed upon the land, it is not absolutely necessary that the settlement authorities should do this according to their own ideas, on the different descriptions of soil. It is better to accept such

method of distribution as the proprietors may elect, the officials contenting themselves with seeing that the result is satisfactory. In those villages where more than 10 per cent of groves have been found, and where the area in excess of that percentage only has, under local rule, come under assessment, it will be necessary to distribute the amount so assessed, proportionately over the excess area in each share or *paṭṭí*. Where the distribution of assessment is made upon holdings as in *bhaiyáchárá* estates, and not according to ancestral shares, no entry should be made in the *khewaṭ* of ancestral shares, because possession is the measure of the co-sharer's right. If it is thought necessary in accordance with any special condition to retain a record of the extent of ancestral shares, this should be done in the section of the Administration paper, (under Mr. Prinsep's system), devoted to the record of proprietary details. If it should however, happen that in a *thok* sub-division the ancestral share principle is maintained, and within that *thok* again the *bhaiyáchárá* or *paṭṭí* principle of holdings obtains, in such a case the larger or *thok* shares will be entered in the *khewaṭ*, the smaller or *paṭṭí* shares will not be so entered. When the distribution is made on lands, the method of such distribution will be entered in the Administration paper.

It is not unusual for people to suppose that the Administration paper is a mere record of existing customs, and to argue that arrangements now made for the first time for the distribution of the demand, should therefore, have no place in it. Under these circumstances it may not be out of place here to note the uses of that paper. (1) It is the admission by the proprietors that they hold themselves responsible for the revenue, and for the

duties required of them. (2) It is the record of such existing customs as are to be maintained and observed. (3) It is the register of arrangements now especially entered into by the proprietors, for future observance and guidance".

PHARWÁR, *s.* harvest floor, also *khariản* and *áphar*.

PILANS, *s.* (*pelná*, to thrust) land acquired by force.

PILOTA, *s.* see *Ḍákrá*.

PINḌ or *pinḍá*, *s.* body, person; balls made of flour or rice, and offered to the manes at a religious ceremony of *Hindús*; they are afterwards thrown into the river or given to cows. —*dán*, presentation of the obsequial cakes.

PÍR, *s.* a Muhammadan saint.

PÍROTÁR, *s.* allowance to Muhammadan sages. Lands held rent-free, or assignments of the Govt. dues from particular lands, enjoyed by such persons.

PIYÁDA, *s.* a peon.

POKHRÁ, *s.* a tank.

PORÁNÍ, *s.* escheated land.

PORRUM, *s.* high lands.

PORTHÁN or *Pradhán*, *s.* an umpire.

POST, *s.* poppy, (*papaver somniforum*) is grown very extensively in Bengal, the North West and Oudh, as also in Malwạ. In the British Provinces named, it is entirely a Govt. monopoly; in Malwa a tax only is levied by Govt. on the opium, (*afiyún* or *afím*) produced. The cultivation of the Poppy in India, was always a species of monopoly, and under the British Govt., was originally in the hands of contractors, who, on payment of a certain sum, monopolised the drug. It can be traced back to the 16th century, but we find that in 1797, the management of it was entrusted to a Covenanted officer; in that year the total amount of cultivation amounted to 9,460 *bígahs*; it

has steadily increased till it stood at, 8,58,504 *bígahs* in 1874. Poppy is grown exclusively for the opium which it produces. The arrangements for its cultivation are made as follows. Settlements (*bandobast*) are made with the cultivators (*asámís*) by Govt. officers, from August to the end of October. The *asámís* select one of their own number as agent, (*lambardár*), and he is responsible for balances, (*báqí*), and for any shortcomings. To each *lambardár*, a license, (*paṭṭa*) is given, of which a counterpart agreement, (*ḳabúliyat*), is kept by Govt.; advances, (*dádní* or *takávi*) are given to the *asámís*, at rates averaging from Rs. 4 to 6 per *bígah*, according to the general average produce (*parta*) per *bígah*, throughout the license, during the preceding season. On completion of the Settlements, *chaprásís* are sent into the district to roughly measure (*laṭṭah bandí karná*) the fields in their respective beats, (*iláḳas*). Sowings are commenced about the middle of November as a rule, and are continued into the 1st or 2nd week in December. As soon as the lands are sown the real measurements, (*paimáish*), take place; the name of every *asámí*, his caste (*ḳaum* or *zát*), and the area (*raḳba*) of his field, are entered in the licenses by men called *Amíns*, specially deputed for this purpose. As soon as the lands of a license are measured, two slips of paper (*ḳhasra*) are forwarded by the *Amíns* to the Opium officer in charge of the district; this officer retains one for record in his office, and forwards the other to the Collector of the district; this enables the officers of the Revenue and Opium departments to test the correctness of the *Amíns* measurements, and detect illicit cultivation (*árází nájáiz*). The Opium officers as well as their native subordinates, are supposed during their cold weather tour, to check the *Amíns* measurements, as far as it is practicable or seems

necessary. They remain out till the middle of March, taking notes of the appearance of the crop, (*fasl*), in the several villages, if water is available for irrigation, and if the fields are free from weeds and vegetables; also of the opium exudations, and of the manufacture of the poppy petals (*pattí*), for the eventual envelopement of the opium cakes (*goṭí*); and lastly of the produce of the several fields, for basing their estimate of the out-turn.

The poppy seed germinates in from ten to fifteen days, and when about two inches high, the fields are carefully weeded (*nikauní*), watered, and thinned; those to be retained are kept three or four inches apart from each other. Two weeks after the same operations are repeated, all sickly plants together with all foreign herbs are carefully removed, and only the vigorous ones left standing, at distances of seven or eight inches from each other; watering and weeding are carried on until the plants commence to flower, which they should do about the commencement of February, the time varying according to the time of sowing. A good cultivator will sow portions of his field at intervals of a week, so that the whole of the plants may not be ready for collecting the drug at the same time. A short while after the plants have commenced flowering, the petals are carefully watched and collected in the following manner; the forefinger and thumb encircle the stem just beneath the pod (*bonḍí*), and with the other fingers drawn inwards, a kind of tube is formed; this tube is then raised straight over the pod, and, if the petals are matured, they come off. They are never plucked off, as it would injure the pod. As was mentioned above these petals are used for enveloping the opium cakes or balls. The way they are made is very simple; a circular ridged earthen plate about twelve

inches in diameter, is placed over a slow fire, the required quantity of petals are placed flat over it, and these are pressed with a damp cloth till they have adhered together; the flower leaf is then removed and allowed to dry; these platters are as a rule, from six to twelve inches in diameter, and vary in thickness from a sheet of thin paper to that of a six-pence, and are in appearance, when well made, like a pan-cake. As soon as the petals are off, the pods ripen quickly, and to ascertain whether they are fit for incision, the *asámís* press them with their fingers; should they yield to this pressure, they are not ready, and must be left till they become hard In February and March the pods mature and are lanced with an instrument called a *nashtar*, resembling somewhat three double-edged lancets tied close together; the object in this being that three scarifications are made at once. Immediately an incision (*parch*) is made, a milky juice (*dúdh*) exudes from it; it oozes out slowly, and the water it contains evaporates gradually; the outer portion of the tear or drop drying somewhat, thickens a little, and has a colour approaching to a rose red; the inner part is semi-fluid, and of pinkish tinge; the incisions are made in the capsule wall in the afternoon, and if the night is still and dew, (*os*), falls, the yield of opium (*mál*) is full. The tears of opium are carefully scraped off in the morning with a small iron or shell scraper, (*sípí* or *sutuá*), in shape like a spoon, and the finger or thumb is then run over the incisions to close them. The tears thus collected are placed in an earthen vessel, slightly tilted, to drain off the dew. A single healthy plant under favorable circumstances yields about 75 grains of opium, in from 5 to 8 scarifications. The number of scarifications requisite to exude all the juice,

ranges from 1 to 8, and even 10. The above operations are carried on every second or third day, according to the time of collection, whether late or early in the season, or condition of the plant, whether sickly or healthy, until all the opium has been extracted from the pods. When the whole of the drug has been collected, and treated separately as before described, it is carefully manipulated and put into a new earthen pot (*kora*), and set aside in some well ventilated and safe place. Should the opium be of low spissitude, it is exposed in some shady place, very carefully turned over so as not to spoil the grain (*dáná*), and is so treated till it reaches the required consistency (*jhartí*), and remains in the custody of the *asámís* until weighed by officers of the department. After the opium has been extracted, the pods are allowed to dry, and are, when in this state, broken up, and the seed (*bíj*), collected; an ample quantity is kept by the *asámís* for next year's sowings, and the remainder disposed of to traders (*saudágars*).

The produce from one *bígah* of land sown with poppy, varies from 1 to 10, and even 15 *sers* of opium, according to the nature of the soil, and the amount of care bestowed on the land by the *asámí*. The leaves of the plant are left on the podless stalks, and when withered, are collected and delivered into the factory (*gudám*), as trash, for packing the opium balls in the chests, so as to prevent their moving about and getting crushed, and for which payment is made at 12 *ánás* per *man*.

Opium is paid for at rates of from Rs. 3 to 5 per *ser*, (2 lbs.) according to its consistency. Opium of two qualities is made by Govt.; one is called *provision*, or that exported to foreign countries, the other *ábkárí*, which is supplied to the different Revenue Collectors for consump-

tion in the country, the only difference between them being that the former is manufactured at $\frac{70^\circ}{100^\circ}$ consistency, and the latter at $\frac{90^\circ}{100^\circ}$ Two alkaloids, morphia and narcotine, are also prepared from opium by Govt.; these are supplied free of charge to Govt. Medical Depôts.

Two facts not generally known may be mentioned, *first*, that the *whole* of the poppy plant and its products, are valuable to the grower; and *second*, that in making up the opium into balls, in which form it is nearly all permanently kept, nothing remains in contact with it but the *products* of the poppy plant.

A few of the causes which tend to the entire destruction of the plant, and contribute to the falling off of the produce, may also be mentioned. *Bhar-bhar*, a prickly plant, is most destructive to the poppy, as well as *ṭokrá*, a parasitic shrub. Insects of several sorts, do immense damage to it. The poppy plant is subject also to certain vegetable diseases, the two most fatal being *murkhá* and *khurkhá*. A species of blight (*úghiá*) has of late years done considerable destruction to the poppy plant, and has baffled all attempts made by experienced men, to find out the cause of its appearance or any remedies to prevent its occurrence. The other causes which prove injurious to the plant, are either natural visitations such as a fall of hail (*sangzadí*), a severe frost, (*pálá*), inopportune showers of rain, or excessively strong winds during collections, (*karch parch*), or defective tillage. The culture of the poppy is more of a horticultural than an agricultural undertaking; every kind of land could not be sown with it; those as a rule near villages (*goinḍ* or *gauhání*) are always chosen. That opium is a source of great profit to the State may be realized by the fact that in 1870 in the province of Oudh alone, the revenue from it was over

£3,90,000. That it is beneficial to the *raiyats* may be gathered from the fact that in 1875-76, when grain was a drug in Oudh, the Govt. expenditure there was nearly £3,80,000, and this enabled the people to pay their rents. The annual revenue obtained by Govt. depends entirely on the crop, the average, however, of five years throughout India, shows the enormous amount of £4,348,540 odd, and these were in no way exceptional seasons.

POTADÁR, *s.* an examiner of coin.

POT SARKÁR, *s.* see *shankalap.*

PUGRUS, *s.* a tenure by which waste land is cultivated on condition of holding it rent-free for so many years, and then paying rent at a given rate.

PUJÁRÍ, *s.* an attendant on a temple.

PUKHTA, *s.* see *pakká.*

PÚLÁ, *s.* a bundle of grass or straw; *púle tale guzrán karná,* (lit. to live under a bundle of straw), implies a very destitute condition, to live from hand to mouth.

PUMBÁ, *s.* cotton, —*bagosh,* deaf.

PÚNJÍ, *s.* capital in trade, stock, principal sum, wealth, riches.

PUR, *s.* leathern bucket used for raising water from wells.

PURAN-MÁSHÍ, *s.* full moon.

PUROHIT or *Prohit, s.* a family priest who conducts all ceremonials at births, marriages, funerals and other solemn occasions and family feasts.

PURWÁ, *s.* a hamlet with land attached to it within the area of a *mauza*; *kherá* and *mazrá* are synonymous terms.

PURWAṬ, *s.* drawing water by cattle.

PUSHTA, *s.* an embankment, a wall or abutment of masonry on the bank of a river.

PUṬH, *s.* small sand hillocks.

PYÁL or *payál, s.* straw, dried grass.

R.

RABÍ, *s.* the spring crop, sown in October November and reaped in March April; it embraces wheat, barley, peas, &c. Amongst agriculturists the *rabí* is said to be the landlord's crop, its produce going to pay the rent, while the coarser grains of the *kharíf*, pertain to the tenant and supply his food requirements. See *fasl.*

RABÍB, *s.* a step son, a son by a former husband.

RAD-BADAL, *s.* argument, discussion, alteration, remonstrance.

RADD, *s.* the return, in the Muhammadan law of inheritance. The residue.

RADÍF-WÁR, *a.* in alphabetical order.

RAFA, *s.* deciding, settling, repelling, removing.

RAHAṬ, *s.* a persian wheel.

RÁHDÁRÍ, *s.* transit duties. —*parwána,* a pass.

RAHWÁ, *s.* destitute persons taken to live in a family.

RÁHZANÍ, *s.* high-way robbery.

RÁE, *s.* opinion, conclusion.

RÁIJ, *a.* customary, usual, common, —*ul-wakt,* the fashion or custom of the time.

RAIYAT, *s.* a husbandman. They are of two kinds *resident* and *non-resident.* The former are those who live and cultivate regularly in the village to which they belong. They therefore constitute an element of certainty in the rent-roll. The latter live in one village, and cultivate somewhat irregularly in another, generally in addition to land that they hold in their own village as resident cul-

tivators. These last are therefore, looked on as a precarious element in the village. The former are known as *khud-kásht*, *chhaparband*, *báshinda*, *ámm-kásht*, and under our rule the additional terms have grown up of *maurúsí*, *hakdár* and *kadímí*; non-residents are known as *páhíkásht asámís*, in contradistinction to *ámm-kásht*. In our older Provinces, resident and non-resident cultivators have alike acquired a right of occupancy, by a prescriptive possession of 12 years. In Oudh it was ascertained that cultivators were without rights during Native rule, and they have consequently not been recognized now.

The following account of *raiyats* in different parts of India is summarized from an able paper by Sir W. Muir.

In *Madras and Bombay*, the normal state of the *raiyat* is to hold direct from the Crown.

Coorg. The *janam* or hereditary *raiyat* pays direct to Govt. at a light rate, but on condition that he shall not alienate or sublet the land, or even cultivate it otherwise than by his own house-hold or by his slaves.

Coimbatore and south of Madras generally. The Nautumkar or Gour *raiyat* is recognized as the absolute proprietor of the soil.

Tanjore, &c. The *mírásídárs* have a transferable right of property in their holdings; and they have sub-tenants called Parakúdís, who cultivate on their own stock, but are liable to be ousted.

Malabar. The *janam* tenure is a fee simple or hereditary right of possession, which can be leased or mortgaged. The *janamkár* assigns a portion of land to be fenced and stocked, in consideration of which the holding is enjoyed free of charge for 12 years. If resumed which is seldom done, compensation for improvements is given; otherwise the tenure is maintained on easy terms. The

cuy kanum patum or a usufructuary tenure by labour, also prevails.

Canara. The *Mulguenies* or proprietary tenants are divided into the *nair mulgueny*, or (high caste) tenure by ancient prescription, and the *shud mulgueny*, by purchase; *chailgueny* is the tenant at will, from whom the landlords may get additional rent whenever there is a higher offer.

Peddapúr and *Cuttamúr.* A right is vested in the *raiyat* which partakes more of what is termed in the southern Provinces the *pashangary* tenure, in which no sale of the right of occupancy is customary, than of the *adhkarí* tenure, under which the right of occupancy is considered transferable, subject to the obligations annexed to the possession of it.

Tamil country. Under the *mírásídár* there are non-proprietary tenants who are divided into *oolcoody*, or permanent, and *paracoody*, or temporary cultivators. The farmer has rented the same farm at a given rent (in money or grain) for several generations, and enjoys a right by prescription; he cannot be ousted so long as he pays the rent, which cannot be raised. The tenure is hereditary and can be mortgaged, but not sold. The *paracoody* tenant has no privileges beyond the terms of his contract. Where there are no *mírásídárs*, the *raiyats* are considered as *ool paracoodies*, holding from Govt. The *pycary* tenure is of two kinds, *resident*, where there is a continuing interest, and *non-resident*, where there is no such interest, and where the *stranger* is tempted by low rents. The tenure of the first of these is analogous to the copy-holder of England. It is hereditary by prescription, but they cannot alienate, for the right extends to the use of the soil only and not to the substance.

Mysore. There are the *candayan* and *batái* tenures, both assessed at full rates, the former in money, the latter in kind, the proportion taken being one half theoretically, though supposed to be less in practice. Both are hereditary tenures subject to cultivating the land and paying the rent.

It is further stated that in the *Tamil* country *parryers, pullers* and *pullis*, who are predial slaves and serfs under the *Hindú* land-owners, claim hereditary private landed property as the incident of their villenage, and that it is generally allowed to them and their descendants on proving former residence in the village.

Bombay. Speaking generally there are in Bombay 3 classes of *ṛaiyats*, (1) *mírásdárs* or landed proprietors possessed of *watans*, which are privileged holdings which command a price in proportion to the lightness of the assessment. Half the produce is the full Govt. rent of an ordinary cultivator. (2) *Oopree* or permanent tenants; and (3) warwanda kurries, or temporary tenants. The *first* of these can be traced to the remotest antiquity; it may be conferred by the heads of villages, and implies an hereditary right, so long as the rent by village usuage is paid. The *second*, bating some privileges, is almost as valuable.

Scinde. Every man in the *south* who holds a few acres from Govt., is called a *zamíndár.* In the *north* there is admittedly a class of hereditary cultivators called *marúsí harís*, who pay *lapa* to the *zamíndár*, over and above the Govt. assessment.

Málwa. We learn from Malcolm that there are 3 classes of *ṛaiyats*, (1) the *janmí* or *watani kursan*, (2) the *sukhbási*, (3) the *pykáshtí.* The *first* of these can sublet, and possess a title to the fields their forefathers cultivated, which is never disputed so long as they pay the Govt.

share. The *second* are new settlers who at first have no immunities, but after 2 or 3 generations their descendants merge into the first class. The *third* are non-resident and have no rights beyond their contract.

Nimar; cultivating occupancy resembles that of other Mahraṭṭa districts but is weaker, as in Oudh under Native rule; "the security of the *ṛaiyat* was of a negative character, if he is not well treated he moves off to an adjoining village under another farmer and cultivates there."

Meywar. The *ṛaiyat* is proprietor of the soil. He compares his right to *dúb* grass which no vicissitudes can destroy. He calls the land his *bapota*, the most emphatic phrase his language commands for patrimonial inheritance. *Bapota* is the *watan* and *mírás* of the Peninsula. The holder of a military vassal is called *bhomia*. The *camatchi* of Malabar is the *bhomia* of Rájasthán.

Himalayan regions. Besides the proprietors we find the *khaekurs* with rights of occupancy so long as they pay the Govt. share of the revenue, and *sirthans* who hold on lease, but these last are few.

Orissa. Here the *ṛaiyats* are divided into (1) *thánee*, who seldom hold under *paṭṭa* or lease, and (2) *pahee*, who always do so. The *thánees* hold a hereditary non-transferable right of occupancy, and their rent is usually restricted to that portion of the Govt. demand that remained due, when the *pahee* payments had already been appropriated to its liquidation.

Benares. The distinction is here drawn between resident and non-resident *ṛaiyats*, that it was optional for the proprietor or farmer to allow the latter to continue to cultivate the land, while the former could not be disturbed so long as they paid the stipulated rent.

Sahāranpūr. A right of occupancy prevails and the rent could not be raised above the customary rates, which on non-proprietary cultivations, were adjusted according to the different kinds of produce.

Morádábád. Opinion is stated to be in favor of the power to oust, but in practice it was never exercised. Rents in kind were the rule; money rents the exception; and the only real *khud-kásht raiyats* were of the *zamíndárs* family, who could not be dispossessed.

Bareily. On the expiration of a lease the landlord was generally considered free to let the land to whom he pleased; but ordinarily it was let to the same tenant.

Sháhjehánpúr. If a higher rent be offered than a resident *raiyat* is willing to pay, he may be ousted.

Muttrá. By the ancient usage of the country it appears the *zamíndár* has the undoubted right of dispossessing any *raiyat* at the expiration of his lease, in the event of his refusing to pay what may be from local circumstances, the real and just value of the land.

Agra. The proprietor cannot dispossess any person having a right by inheritance in the soil, (*shikmí* proprietor). But with regard to those that have no other claim to the land than as a mere tenant, although they may pay their rent ever so regularly, the proprietor can dispossess them in favor of another person who may be willing to pay more.

Mynpoory, Farrukhábád and *Etawah.* A *zamíndár* appears to have the power to dispossess a resident or *khud-kásht raiyat,* who has regularly paid the customary rent for his lands, to make way for another person who may be willing to pay more.

Bundelkhand. The cultivators are understood to be all

proprietors, and (apparently even if sold out), to have a right of occupancy at customary rates.

Cawnpúr. The *ṛaiyat* is described as a tenant at will, cultivating from year to year. The risk of bad seasons would prevent his desiring a long lease, but popular opinion prevents exaction. Half the estimated produce of an average of years is the established principle of rent, leaving half for the support of the husbandman.

Gorakhpúr and *Allahábád.* As in Mynpoory, &c.

Sir W. Muir sums up thus :—"In some districts of the N. W. P. the tenant is said to have been at the will of the landlord, though he always held at customary rates and in practice was never ousted. More generally his position is thus defined, that he could be ousted, but only *if he declined to pay rent equal to what was offered boná-fide by another.* In one district the right of occupancy is asserted absolutely. In another, it is held that by custom the *ṛaiyat* might be ousted, if he refused to pay rent, 'according to the just value of the land', that is the rent which the usage of the locality had established as just."

In the Faizábád district an ordinary cultivator is equal to the tillage in an average manner of about one and three quarter acres of land in the year, and his quota towards the gross rental of the village, will be from 8 to 9 Rupees.

RÁJBAHA, *s.* a canal distributary.

RAḲAM, *s.* writing, hand-writing, a mode of arithmetical notation chiefly taken from the initials of the Arabic words denoting the numbers. Also manner, kind, method; —*siwáe*, that which is in excess of a stipulated sum; —*karná*, to write. The *raḳam* from 1 to 10,000 as given below:—

Numerals	Rakam or Initial.	Arabic words indicated.	Persian synonym.	Hindí synonym.
1	عم	*Ahda,* احد	*Yek,*	*Ek.*
2	عدا	*Adadán* or *Isnán,* عددان اثنان	*Do,*	*Do.*
3	ـے	*Salasa,* ثلث	*Seh,*	*Tín.*
4	للعہ	*Arba,* اربعه	*Chahár,*	*Chár.*
5	صہ	*Khamsa,* خمس	*Panj,*	*Pánch.*
6	ـے	*Sitta,* ستة	*Shash,*	*Chha.*
7	سعہ	*Saba,* سبعه	*Haft,*	*Sát.*
8	ـحے	*Samána,* ثمانة	*Hasht,*	*Áth.*
9	لعہ	*Tisa,* تسعه	*Noh,*	*Nau.*
10	عــ	*Ashar,* عشر	*Dah,*	*Das.*
11	لـعــ	*Ahda, Ashar,*	*Yázdah,*	*Gyárah.**
12	[illegible]	*Isná,* ,,	*Doázdah,*	*Bárah.*
13	[illegible]	*Salasa,* ,,	*Sezdah,*	*Terah.*
14	[illegible]	*Arba,* ,,	*Chahárdah,*	*Chaudah.*
15	[illegible]	*Khamsa,* ,,	*Panzdah,*	*Pandrah.*
16	[illegible]	*Sitta,* ,,	*Shánzdah,*	*Solah.*
17	[illegible]	*Saba,* ,,	*Haftdah,*	*Sattrah.*
18	[illegible]	*Samána,* ,,	*Hashtdah,* or *Hechdah,*	*Atthárah.*
19	[illegible]	*Tisa,* ,,	*Nozdah,*	*Unnís.*
20	عــ	*Ishrín* or *Ishrún,*	*Bist,*	*Bís.*
21	لـعــ	*Ahda wa Ishrún.*	*Bist o yek,*	*Ekkís.*
22	[illegible]	*Isná, wa* ,,	,, *o do,*	*Báís.*
23	[illegible]	*Salasa,* ,,	,, *seh,*	*Teís.*
24	[illegible]	*Arba,* ,,	,, *chahár,*	*Chaubís.*
25	[illegible]	*Khamsa,* ,,	,, *panj,*	*Pachchís.*

* Sometimes wrongly pronounced as *Egyára* or *Egára.*

Numerals	Raḳam.	Arabic words.	Persian synonym.	Hindí synonym.
26	[illegible]	*Sitta, wa Ishrún.*	*Bist o shash,*	*Chhabbís.*
27	[illegible]	*Sabạ,* ,,	,, *haft,*	*Sattáís.*
28	[illegible]	*Samána,* ,,	,, *hasht,*	*Aṭṭháís.*
29	[illegible]	*Tisạ,* ,,	,, *noh,*	*Untís.*
30	[illegible]	*Salasín,*	*Si,*	*Tís.*
31	[illegible]	*Ahda wa Salasín.*	*Si o yek,*	*Ektís.**
32	[illegible]	*Isná,* ,,	,, *do,*	*Battís.*
33	[illegible]	*Salasa,* ,,	,, *seh,*	*Tentís.*
34	[illegible]	*Arbạ,* ,,	,, *chahár,*	*Chauntís.*
35	[illegible]	*Ḳhamsa,* ,,	,, *panj,*	*Paintís.*
36	[illegible]	*Sitta,* ,,	,, *shash,*	*Chhattís.*
37	[illegible]	*Sabạ,* ,,	,, *haft,*	*Saintís.*
38	[illegible]	*Samána,* ,,	,, *hasht,*	*Aṛtís.*
39	[illegible]	*Tisạ,* ,,	,, *noh,*	*Untális.*
40	[illegible]	*Arbạín,*	*Chehal,*	*Chális.*
41	[illegible]	*Ahda wa Arbạín,*	*Chehal o yek,*	*Ektális.*
42	[illegible]	*Isná,* ,,	,, *do,*	*Bayális.*
43	[illegible]	*Salasa,* ,,	,, *seh,*	*Tentális.*
44	[illegible]	*Arbạ,* ,,	,, *chahár,*	*Chauwális.*
45	[illegible]	*Ḳhamsa,* ,,	,, *panj,*	*Paintális.*
46	[illegible]	*Sitta,* ,,	,, *shash,*	*Chhiyális.*
47	[illegible]	*Sabạ,* ,,	,, *haft,*	*Saintális.*
48	[illegible]	*Samána,* ,,	,, *hasht,*	*Aṛtális.*
49	[illegible]	*Tisạ,* ,,	,, *noh,*	*Unchás.*
50	[illegible]	*Ḳhamsín,*	*Pinjáh,*	*Pachás.*
51	[illegible]	*AhdawaḲhamsín.*	*Pinjáh o yek,*	*Ekkáwan.*
52	[illegible]	*Isná,* ,,	,, *do,*	*Báwan.*

* *Ekattís.*

Numerals	Raḳam.	Arabic words.	Persian synonym.	Hindí synonym.
53	[illegible]	*Salasa wa Ḳhamsín*	*Pinjáh o seh,*	*Tirepan.*
54	[illegible]	*Arbạ,* „	„ *chahár,*	*Chauwan.*
55	[illegible]	*Ḳhamsa,* „	„ *panj,*	*Pachpan.*
56	[illegible]	*Sitta,* „	„ *shash,*	*Chhappan.*
57	[illegible]	*Sabạ,* „	„ *haft,*	*Sattáwan.*
58	[illegible]	*Samána,* „	„ *hasht,*	*Aṭṭháwan.*
59	[illegible]	*Tisạ,* „	„ *noh,*	*Unsaṭh.*
60	[illegible]	*Sittín,*	*Shast,*	*Sáṭh.*
61	[illegible]	*Ahda wa Sittín,*	*Shast o yek,*	*Eksaṭh.*
62	[illegible]	*Isná,* „	„ *do,*	*Básaṭh.*
63	[illegible]	*Salasa,* „	„ *seh,*	*Tiresaṭh.*
64	[illegible]	*Arbạ,* „	„ *chahár,*	*Chaunsaṭh.*
65	[illegible]	*Ḳhamsa,* „	„ *panj,*	*Painsaṭh.*
66	[illegible]	*Sitta,* „	„ *shash,*	*Chhiyásaṭh.*
67	[illegible]	*Sabạ,* „	„ *haft,*	*Sarsaṭh.*
68	[illegible]	*Samána,* „	„ *hasht,*	*Aṛsaṭh.*
69	[illegible]	*Tisạ,* „	„ *noh,*	*Unhattar.*
70	[illegible]	*Sabạín,*	*Haftád,*	*Sattar.*
71	[illegible]	*Ahda wa Sabạín,*	*Haftád o yek,*	*Ekhattar.*
72	[illegible]	*Isná,* „	„ *do,*	*Bahattar.*
73	[illegible]	*Salasa,* „	„ *seh,*	*Tihattar.*
74	[illegible]	*Arbạ,* „	„ *chahár,*	*Chauhattar*
75	[illegible]	*Ḳhamsa,* „	„ *panj,*	*Pachhattar.*
76	[illegible]	*Sitta,* „	„ *shash,*	*Chhihattar.*
77	[illegible]	*Sabạ,* „	„ *haft,*	*Sathattar.*
78	[illegible]	*Samána,* „	„ *hasht,*	*Aṭhattar.*
79	[illegible]	*Tisạ,* „	„ *noh,*	*Onásí.*
80	[illegible]	*Samánín,*	*Hashtád,*	*Assí.*

Numerals	Rakam.	Arabic words.	Persian synonym.	Hindí synonym.
81	[illegible]	*Ahda wa Samánín*	*Hashtád o yek,*	*Ekkásí.*
82	[illegible]	*Isná,* ,,	,, *do,*	*Bayásí.*
83	[illegible]	*Salasa,* ,,	,, *seh,*	*Tirásí.*
84	[illegible]	*Arba,* ,,	,, *chahár,*	*Chaurásí.*
85	[illegible]	*Khamsa,* ,,	,, *panj,*	*Pachásí.*
86	[illegible]	*Sitta,* ,,	,, *shash,*	*Chhiyásí.*
87	[illegible]	*Saba,* ,,	,, *haft,*	*Sattásí.*
88	[illegible]	*Samána,* ,,	,, *hasht,*	*Atthásí.*
89	[illegible]	*Tisa,* ,,	,, *noh,*	*Nawásí.*
90	[illegible]	*Tisín,*	*Nawad,*	*Nauwe.*
91	[illegible]	*Ahda wa Tisín,*	*Nawad o yek,*	*Ekkánwe.*
92	[illegible]	*Isná,* ,,	,, *do,*	*Bánwe.*
93	[illegible]	*Salasa,* ,,	,, *seh,*	*Tiránwe.*
94	[illegible]	*Arba,* ,,	,, *chahár,*	*Chauránwe.*
95	[illegible]	*Khamsa,* ,,	,, *panj,*	*Panchánwe.*
96	[illegible]	*Sitta,* ,,	,, *shash,*	*Chhiyánwe.*
97	[illegible]	*Saba,* ,,	,, *haft,*	*Sattánwe.*
98	[illegible]	*Samána,* ,,	,, *hasht,*	*Atthánwe.*
99	[illegible]	*Tisa,* ,,	,, *noh,*	*Ninnánwe.*
100	[illegible]	*Meat,*	*Sad* or *yek sad,*	*Sau* or *ek sau*
200	[illegible]	*Meatán,*	*Do sad,*	*Do sau.*
300	[illegible]	*Salasa Meat,*	*Seh* ,,	*Tín* ,,
400	[illegible]	*Arba,* ,,	*Chahár* ,,	*Chár* ,,
500	[illegible]	*Khamsa,* ,,	*Panj* ,,	*Pánch* ,,
600	[illegible]	*Sitta,* ,,	*Shash* ,,	*Chha* ,,
700	[illegible]	*Saba,* ,,	*Haft* ,,	*Sát* ,,
800	[illegible]	*Samána,* ,,	*Hasht* ,,	*Áth* ,,
900	[illegible]	*Tisa,* ,,	*Noh,* ,,	*Nau* ,,

Numerals	Raḳam.	Arabic words.	Persian synonym.	Hindí synonym
1000	الـــ	*Alaf,*	*Yek Hazár,*	*Ek Hazár.*
2000	اعـــ	*Alfán,*	*Do* „	*Do* „
3000	[illegible]	*Salasa Aláf,*	*Seh,* „	*Tín* „
4000	[illegible]	*Arbạ,* „	*Chahár* „	*Chár* „
5000	[illegible]	*Ḳhamsa,* „	*Panj* „	*Pánch* „
6000	[illegible]	*Sitta,* „	*Shash* „	*Chha* „
7000	[illegible]	*Salạ,* „	*Haft* „	*Sát* „
8000	[illegible]	*Samana,* „	*Hasht* „	*Áṭh* „
9000	[illegible]	*Tisạ,* „	*Noh* „	*Nau* „
10000	[illegible] or [illegible]	*Ashara,* „	*Dah* „	*Das* „

NOTE.

This notation refers to Rupees, *Bígahs* and *Mans.*

The termination, . . (ـــو . .) added to tens, distinguishes Rs.

as صـــو Rs. 50.

Do. . . . . (ــــگ . . .) Do. *Bígahs.*

as صـــگ *Bgs.* 50.

Do. . . . . (ـــع . . .) Do. *Mans.*

as صـــع *Mans* 50.

After units (بیگه=*Bígah*) is placed to distinguish a *Bígah.*

as عہ بیگه 5 *Bígahs.*

Ditto (من = *Man*) ditto ditto *Mans.*

as عہ من 5 *Mans.*

Exception. But 1 *Bígah* and 2 *Bígahs* are expressed by بیگه and بیگهاں respectively

And 1 *Man* and 2 *Mans* do. یکمن and منواں do.

Otherwise the figure means Rupees and is generally distinguished by a mark (ر): as عہر

Table of *Chhaṭaks*.

½ *ch.*	*A'dhí ch.*	سار
1 „	*Ek* „	ےار
1½ „	*Deṛh* „	ےار
2 „	*Do ch.* or *ádh páo.*	کار
2½ „	*Ḍháí ch.*	کسار
3 „	*Tín ch.* or *paun páo.*	کےار
4 „	*Páo bhar.*	ار —
4½ „	*Ek páo ádh ch.*	سار—
5 „	*Sawá páo.*	ےار—
5½ „	*Ek páo ḍeṛh ch.*	ےار—
6 „	*Deṛh páo.*	کار
7 „	*Ek páo tín ch.*	کےار
8 „	*A'dh ser.*	ار•
9 „	*A'dh ser ek ch.*	ار•
10 „	*Ḍháí páo.*	کار•
11 „	*Paune tín páo.*	کےار•
12 „	*Tín páo.*	ار
13 „	*Sawá tín páo.*	ےار
14 „	*Sáṛhe tín páo.*	کار
15 „	*Ch. kam ser.*	کےار
16 „	*Ser.*	۱ار

Table of *A'nás* and their sub-divisions.

¼	*Páo áná* or *ḍabal*	/—
½	*A'dh* „	/•
¾	*Paun* „	/—
1	*Ek* „ or *áná.*	/۱
1¼	*Sawá* „	/۱
1½	*Deṛh* „	/۱
1¾	*Paune do áne.*	/۱
2	*Do* „	/۲
3	*Tín* „	/۳
4	*Chár* „	/۴
5	*Pánch* „	/۵
6	*Chha* „	/۶
7	*Sát* „	/۷
8	*A'ṭh* „	/۸
9	*Nau* „	/۹
10	*Das* „	/۱۰
11	*Giyárah* „	/۱۱
12	*Bárah* „	/۱۲
13	*Terah* „	/۱۳
14	*Chaudah* „	/۱۴
15	*Pandrah* „	/۱۵
16	*Solah* „	/۱۶
R.a.p.		
1-0-3	*Ek rupia ek paisá* or *páo áná.*	عصر /—
1-0-6	„ *ádh* „	عصر /•
1-0-9	„ *paun* „	عصر /—
1-1-0	„ *ek* „	عصر /۱
1-2-0	„ *do áne.*	عصر /۲

RA'KAR, *s.* a sterile soil; this is the poorest of all the soils and has a large mixture of *kankaṛ* in it. It is only productive when the rains are abundant, its cultivation being exclusively of the *ḳharíf* crop.

RAḲBA, *s.* area, the lands comprised within the boundaries of a village measurement.

RAKHAUNT, *s.* a grass preserve, also called *rakh* and *rakhel.*

RAKHWÁRÍ, *s.* watch over crops.

RAMAT, *s.* a begging expedition, the periodical visit of a *faḳír* to his *jajmáns* or constituents to receive his fees, hence the term *ramte atít*, a wandering pilgrim, which is especially applied to those who travel down one side of the Narbada and up the other.

RÁMBAṬÁÍ, *s.* sharing crops equally between the landlord and tenant.

RÁM-KOTALIÁ, *s.* a division of crops by which the landlord trusts the tenant to give him what is fair as in the sight of God.

RANḌAK, *s.* barren: particularly applied to trees.

RANG, *s.* color, paint, —*rez*, a dyer by profession, —*sáz*, a painter.

RÁPAR, *s.* barren plain.

RÁS, *s.* a heap of grain, also adoption, the ceremony of adoption. —*baiṭháná, yá lená*, to adopt (a son).

RASÁD, *s.* supplies on the line of march furnished by the *zamíndárs*, augmentation (of rent) —*í jamạ*, a demand progressively increasing.

RÁSÍ, *s.* see *nimaksár.*

RASÍD, *s.* a receipt, an acknowledgment.

RASM, *s.* custom, usage, —*í*, customary, usual, —*i karáo*, the usage of *karáo*, or the marriage of a widow with the brother of a deceased husband, which especially obtains among the *Jáṭs*, *Gújars*, *Ahírs*, and other inferior tribes in the N. W. —*rewáj*, custom and usage.

RATÍ, *s.* fortune, —*chamakní*, to begin to prosper, to flourish.

RÁTIB, *s.* rations; the word is especially applied to the food daily given to dogs and elephants.

RATTÍ, *s.* a weight or measure equal to 8 barley corns.

RATUN, *s.* a second crop of sugar-cane from the same roots yielding almost as much as the first.

RAUSLÍ, *s.* a fine light mouldy soil of the nature of *ḍákar* which see.

RAWÁ RAKHNÁ, *v.* to allow, to countenance.

RAWAIYÁ, *s.* character, also *chalan.*

RÁZ, *s.* a secret, a mystery. —*dár*, one who is privy to a crime, *i.e.* who knew of its perpetration and concealed it.

RÁZÍ-NÁMA, *s.* deed of compromise, also *rafạ-náma.*

REGAR, *s.* black soil.

REH, *s.* also called *sajjí*, a mineral alkali, impure carbonate of soda, used in making coarse glass called *kánch*, and soap. Sleeman thus describes the process. "The earth is collected from the surface of the most barren spots and formed into small shallow round tanks, a yard in diameter. Water is then poured in, and the tank filled to the surface, with an additional supply of the earth, and smoothed over. This tank is then left exposed to the sun for two days, during the hottest and driest months of the year, March, April and May, and part of June, when the crust formed on the surface, is taken off. The process is repeated once, but in the second operation the tank is formed around and below by the debris of the first tank, which is filled to the surface after the water has been poured in, with the first *crust* obtained. The second crust is called the *reha*, which is carbonate or bicarbonate of soda. This is formed into small cakes, which are baked to redness in an oven or crucible, to expel the moisture and carbonic acid which they contain. They are then powdered to fine dust, which is placed in

another crucible, and fused to liquid glass, the *reha* containing in itself sufficient silica to form the coarse glass called *kánch*, used in making bracelets &c." See *nimaksár*.

RET, *s.* sand, —*í*, sandy soil, (also *bálú* and *bhúr*).

REWÁJ-I-MULK, *s.* custom of the country, —*i mukám*, local usage, also customary, —*shudámad*, prescriptive usage.

RIÁYA, *s.* tenants, subjects; —*i Inglistán*, British subjects.

RIÁYATÍ-PAṬṬA, *s.* a lease granted to cultivators at a favored rate.

RIBÁ, *s.* usury.

RIHÁ KARNÁ, *v.* to release, to discharge, to acquit, *riháí*, discharge, release.

RIHN or *rahn*, *s.* mortgage, pledge, —*náma*, deed of mortgage, —*sahíh*, a valid mortgage.

RISHTA, *s.* relationship, kindred, also *nátedárí*. The following table of relationship will be found useful:—

ájá, ...	a paternal grand father.
ájí, ...	a paternal grand mother.
ajiá sás, ...	husband or wife's grand mother.
ajiá sasur, ...	husband or wife's grand father.
aurat,.......	wife, (in general terms 'woman').
báp,........	father.
beṭá, ...	son.
beṭí, ...	daughter.
bháí, ...	brother.
bhánjá, ...	sister's son.
bhánjí, ...	sister's daughter.
bhatíja, ...	nephew, (brother's son).
bhatíj damdá,	brother's son-in-law(niece's husband).
bhatíjí, ...	niece, (brother's daughter).
bahin, ...	sister.
bahin patoh,	sister's son's wife.
bahin damdá,	sister's daughter's husband.

bahnoí, ... a brother-in-law or sister's husband.
bhaujáí, ... a brother's wife.
cháchá, ... uncle, (father's brother).
cháchí, ... aunt, (wife of ditto).
dewar,...... husband's younger brother.
dewrání, ... husband's younger brother's wife.
dámád, ... son-in-law.
ḍáyá, ... husband of wet nurse.
jeṭh, ... husband's elder brother.
jeṭhání, ... wife of ditto.
jeṭh-sárí, .. wife's elder sister.
jorú, ... wife.
ḳhálá, ... mother's sister.
ḳhálú, ... mother's sister's husband.
ḳhasam, ... husband.
koká, ... foster brother.
mámá, ... mother's brother.
mámí,...... mother's brother's wife.
má,........ mother.
mausá, ... mother's sister's husband.
mausí,...... mother's sister.
mausiá sás,.. husband's or wife's mother's sister.
mausiá sasur, husband's or wife's mother's sister's husband.
mamiá sás,.. husband's or ditto ditto, brother's wife.
mamiá sasur, ditto ditto, brother.
mamsar,.... mother's brother's brother-in-law.
náná, ... mother's father.
nání, ... mother's mother.
naniá sás, .. husband or wife's mother's mother.
naniá sasur, ditto ditto, father.
nandoí, ... husband's sister's husband.
nanad, ... husband's sister.
nawása, ... daughter's son.

nawásí, ...	daughter's daughter.
phúphá, ...	husband of father's sister.
phúphú, ...	sister of father.
phuphuá sás,	husband or wife's father's sister.
phuphuásasur,	ditto, ditto, ditto, husband.
potá, ...	son's son.
potí, ...	son's daughter.
pardádá, ..	father's grand father.
pardádí, ...	father's grand mother.
parnáná, ..	mother's grand father.
parnání, ...	mother's grand mother.
sálá, ...	brother-in-law, (*i.e.* brother of the wife).
sálí, ...	sister-in-law. (*i.e.* sister of the wife).
samdhí, ...	son's or daughter's father-in-law.
samdhin, ...	son's or daughter's mother-in-law.
sarhaj, ...	wife of wife's brother.
sárhú, ...	husband of the wife's sister.
sás, ...	mother-in-law.
sasur, ...	father-in-law, (*i.e.* father of wife).

RISHWAT SITÁNÍ, *s.* the act of taking bribes. —*ba jabr o taqddí*, extortion.

RITKAṬ, *s.* the contrary of *chakkat*, which see.

RÍT LIYÁḲATÍ, *s.* capacity of soil.

RIZḲA, *s.* lucern grass.

ROKAṚ, *s.* cash, ready money, —*bahí*, a cash book.

ROKNÁ, *v.* to prevent, to prohibit, to interrupt, to detain.

ROMPNÁ, *v.* to plant, to transplant.

ROṬIYÁ, *s.* a domestic servant who gets food in lieu of wages.

ROZÍNA, *s.* daily allowance, a pension in lieu of resumed lands, maintenance.

ROZNÁMCHA, *s.* a diary, a daily account book.

RUBẠ, *s.* the fourth of any thing.

RU'BKA'RI', *s.* a written proceeding or record.

RU'DA'D, *s.* proceeding, an occurrence, narrative, account of circumstances.

RU'I', *s.* cotton. See also *pumba, semal, kapás.*

RUJU', *s.* bringing into court as a suit.

RUḲHSAT, *s.* leave. —*riáyatí,* privilege leave.

RUḲḲA, *s.* a letter, note, an epistle.

RU'NDHNA', *v.* to fence.

RU'POSH HONA', *v.* to abscond, *rúposhí,* absconding, hiding.

RUSU'M, *s.* office fees, a cess. —*i paṭwárí,* fees of the *paṭwárí.* —*i kiriyá karam,* funeral ceremonies. —*i mazhab,* religious observations.



S.

SA'BIḲ, *ad.* formerly.

SABRI', *s.* a house breaking instrument.

SABT KARNA', *v.* to inscribe, to subscribe, to write.

SABU'T, *s.* proof, evidence, —*ba dehí,* prima facie evidence. —*i jurm,* proof of guilt. —*káfí,* sufficient proof. —*ḳarína,* circumstantial evidence. —*táídí,* corroborative evidence. —*tardídí,* contradictory evidence. —*saríh,* direct proof or evidence; *sábit,* proved, established, confirmed, fixed.

SADA'ḲAT, *s.* authenticity, truth, sincerity, veracity.

SADAR, *s.* the chief, the head quarters. —*jama,* the net Govt. demand. —*málguzár,* the chief of the community who engages for the payment of the Govt. revenue.

SADA'RTH-BIRT, *s.* a confirmatory *birt* deed given in recognition of a previous *birt* tenure.

SADDA'ḲHLA, *s.* interest formerly paid on bonds given to the Treasurer for revenue paid in arrear.

SAD-DUI', *s.* two per cent. Major Macandrew records of

this term. "Mr. Carnegy says it was a deduction from the *jama* of Todar Mall, allowed on account of the *kánúngo's* wages, and this is consistent with the nature of this charge ultimately, as it was commuted into rent-free land which undoubtedly, under Native rule, was a charge on the State. The *Kánúngos* of Rae Bareli, however, unanimously declare that it was a cess in addition to the *jama*, and not a deduction from it. There is nothing impossible in this, as from the time the Govt. of Oudh became hereditary, Todar Mall's limit appears to have been exceeded in the Govt. demand, and there was plenty of margin to admit of the Govt. allowing the *Kánúngos tankhwáhí nánkár.*"

SAFÁÍ, *s.* purity, without stain, (witnesses for the defence are called *gawáhán i safáí*).

SAFHA, *s.* a page.

SAFÍNA, *s.* subpoena.

SÁFÍ NÁMEH, *s.* a testimonial given by the defendant upon the final settlement of a cause, that the matter in dispute has been cleared up or settled.

SAGÚN or *shugún*, *s.* an omen; natives are superstitious in regard to commencing any work, and consult astrologers on all occasions as to the auspicious moment (*sáit*,) for beginning it. The early *omens* are closely watched. The following are favorable omens (*nek sagún*), when accidently met with, viz: fish, curdled milk, full water pots, the *sáras*, a pair of *Bráhminí* ducks, doves, &c., and the jay at the commencement of the rent collecting season. The following are the reverse of lucky (*asgún* or *bad sagún*); a one eyed person, an empty water pot, a *kahár* without a load, foxes, jackals, hares, and crows. The first payment of the year, (generally by a low caste man), the first ploughings, and the first sowings, invariably regulated

by astrologers, are all called *sagún*, and are followed by festivities.

SAHASR, *s.* a thousand, *sau kí háni, sahasr bakháni*, when a hundred is lost, a thousand is stated.

SAHI'H, *a.* accurate, correct, just, entire, certain, proper, right, sound. —*ul-akl*, sane, in a sound state of mind. —*ul-nasl*, legitimate.

SAHL, *a.* easy, not difficult, simple.

SAHN, *s.* the court-yard of a house.

SAHO, *s.* error, mistake, fault.

SA'IL, *s.* an applicant, a petitioner, also *darkhwást kunanda.*

SAILA'B, *s.* land subject to annual inundation from being situated on the banks of rivers and swamps.

SA'JHA', *s.* partnership, association.

SAJJA'DEH-NISHI'N, *s.* sitting on a praying carpet. The supervisor of a religious endowment.

SAJWA'NA', *v.* to cause to be ornamented or arranged.

SAKA'RNA', *v.* to accept (a bill).

SA'L or *san*, *s.* a year; —*áyanda*, next or ensuing year, —*bákídárí*, a year of default, a year in which default occurs; —*guzashta*, last year; —*i hisábí*, official year. *Sáliyána*, annual, an annuity. *Sálína*, year by year.

SALA'H, *s.* advice, counsel.

SALA'HIYAT, *s.* a report of an occurence, virtue, peace, integrity.

SA'LIS, *s.* arbitrator. *Sálisí*, arbitration.

SAMA'AT, *s.* cognizance, hearing; —*karná*, to listen, to hear, to entertain.

SA'MA'N-I-JANG, *s.* ammunition, arms, &c.

SAMANODAKA, *s.* a kinsman, who is connected by oblations af water only, to the manes of common ancestors.

SAMBAT, *s.* year, an era. The following are the principal eras prevalent in India :—

(1) *Anno domini*,........	From the birth of Jesus Christ.
(2) *Sambat* or *Hindí Sál*,..	From the accession of Bikrama Jít to the throne.
(3) *Hijrí*, ...	From the flight of Muhammad from Mecca to Madina, which happened on the 15th of July, A. D. 622.
(4) *Faslí*,..............	A Muhammadan harvest era; its origin is variously stated.
(5) *Bangla*,............	The era prevalent in Bengal, which commences in *Baisákh*.
(6) *Viláetí*,............	The prevalent era in Orissa, which begins in *Kuár*.
(7) *Sáká* or *Sákábda*,....	From the time of *Sáliváhan* 78 A. D. This era is prevalent in the Deccan and is not used in U. India.

SAMEDASTKHATT, *s.* an entry made in the books of a firm by a party having an account with the firm, in his own hand-writing; or his signature to an entry made by the firm in acknowledgment of the truth of the entry. A signature to an account in acknowledgment of its settlement.

SANAD, *s.* a certificate, a grant, a patent; the title-deed of the estate of a *tallukdár*, given to him by the British Govt.; the word also means a title given by competent authority; —*muáfí*, a rent-free grant. Pl. *asnád.*

SANGI'N, *a.* serious, heavy; —*jama*, a heavy assessment of the revenue.

SA'NI'. *a.* second, —*ul-hál*, at a subsequent period.

SANNYA'SI', *s.* a religious mendicant. The last of the four states of a *Bráhman*, being an ascetic, who, renouncing all worldy affections and possessions, becomes legally dead.

SÁṈWAK, *s.* a common system of bondage in the Trans-Gogra, districts under which ploughmen receive loans the interest of which they repay in labour. The ploughman cannot break the compact till the principal is repaid. For his support he receives a sixth of the grain called (*bhata,*) which he is instrumental in growing, and a blanket to wear. The ploughman's wife is also employed in such menial offices as grinding grain, husking rice, feeding animals, &c., and receives for her trouble the huskings, bran, &c., and a *dhotí.*

Under the Native Govt. the responsibility on account of *sáṉwak* loans was hereditary, and the son had to serve out or repay the loans taken by his father. If the ploughman went off and took other service, the new master had to make good the loan to the old one or restore the ploughman. Under British rule the son is only responsible for the father to the extent of the property inherited from him, and decrees are now only given against the borrower himself for the money due, and not against his new master. It is an incident of this arrangement that the proprietor has to feed the ploughman from the beginning of *Asáṛh,* and the feeding account is squared after the *kharíf* and *rabị* harvests, when the grain eaten plus 25 p. c. as interest, is deducted from the ploughman's share of one-sixth of the crop. If the grain eaten is in excess of the sixth, the difference is valued, and the amount added to the original *sáṉwak* loan, or a separate bond for the new debt is written. If the grain eaten is less than the sixth, the surplus grain is handed over to the ploughman.

SAPINḌA, *s.* connected by offerings of the *Pinḍa* or funeral cake. All who are *sapinḍas* to the same deceased are *sapinḍas* to each other.

SARÁF or *sarráf, s.* a banker, a money changer. *Sarráfí*

the place where bankers transact their business, a bank, a banker's shop.

SARANJÁM, *s.* apparatus, goods, materials, accomplishments, conclusion, end, lands allotted to the military.

SARÁWGÍ, *s.* these are bankers and dealers. The name is derived from *Sarowka* Sanskrit for a Jain or Budhist. The name literally means a bearer and indicates a purely religious distinction, and it does not imply a difference of race. These are also called *serap, serab, serak and oswál.*

SARGUROH, *s.* the chief ringleader, or principal.

SARHADD, *s.* boundary, frontier, confines, limit, also *hadd* and *siwáná.*

SAR-I-DEHÍ, *s.* 1 or 2 rupees at each harvest, a right conceded to the local chieftain in each village in his *pargana* or *ráj.*

SARÍH, *a.* apparent, palpable, evident.

SAR-I-IJLÁS, *s.* in open court.

SARISHTA, *s.* establishment, office, department.

SARḲA, *s.* theft, —*biljabr*, robbery.

SARKÁR or *sirkár*, *s.* a sub-division of a *súba*, the Govt. the chief local authority, a term of address to a superior. In Bengal this title is much used by Europeans to designate the *Hindú* writer and accountant employed by themselves or in the public offices.

SARKASHÍ, *s.* contumacy, disobedience, mutiny, insurrection, rebellion.

SARḲHAT, *s.* a receipt given to an *asámí*, an agreement with a servant or householder.

SARPANCH, *s.* an umpire.

SARPAT or *senṭhá*, *s.* the *sarpat.* grass (saccharum procerum) is abundant throughout U. India. It delights in a light sandy soil and attains to considerable height in the cold weather. When in full flower in the month of

November, it is highly ornamental. The uses to which this grass is put are numerous, and it forms where grown to any extent, a really valuable property. Each plant possesses four separate parts, each part being known by a distinctive name, and applied to a different use. The leaf or blade is called *sarpat*, and is used for thatching. The lower and thicker portion of the stem is styled *senṭhá*, and goes to make the open screens known as *chicks*, and the low stools or *monḍhas* so much affected by the natives. It is also employed in the roofing of *pán* gardens. The upper and tapering portion of the stem for about three feet or so, is encased within three wrappers or sheaths. This goes by the name of *sirkí*, and comes into use in the manufacture of winnowing fans, sieves and for the coverings of carts in the rainy season. The wrappers or sheaths are called *múnj*, and of these when thoroughly dried and beaten out, twine and matting are extensively prepared. Lastly the flower even comes into play, being tied into bunches and figuring as the domestic broom.

SARSARI' or *sarásarí*, *s.* summary or rent suits used formerly to be so called.

SARSHIKAN, *s.* charitable grants by *samíndárs.* Lands held rent-free by virtue of *sanads* conferred by *ạmils*, *chaudharís* and other revenue officers under the Muhammadan Govt., by which the *jamạ* at which they were formerly rated was transferred to certain other lands, in addition to the amount of assessment previously fixed upon the latter.

SARWA'R, *s.* dealers in red lead.

SARZAMI'N, *s.* empire, region, on the spot.

SA'THI', *s.* companion, partner.

SAṬHURI', *s.* refuse, straw; also called *gaṭhurí jangrá*, &c.

SATI' or *sattí*, *s.* a virtuous woman. A widow who burns herself with her husband's corpse.

SAUNPNÁ, *v.* to deliver over, to commit to one's charge; to give or consign.

SAWÁB, *s.* the future reward of virtue; with a view of obtaining it, wells are dug and trees planted. A virtuous action.

SAWÁL, *s.* a petition, hence —*khání*, to receive petitions, also a question.

SÁYABÁN, *s.* a verandah.

SÁYAR or *siwá*, *s.* collections on account of spontaneous products such as the piscatory of tanks, the gums of trees, the fruits of the forest, wax, lac, &c., all coming under the common denomination of *jalkar*, *phalkar* and *bankar*, and seldom assessed by Govt. to the revenue, unless they come to be of considerable value. Under the Native system the *ábkárí* and *nimaksár*, (q.v.) were important items of *sáyar* revenue.

SAZÁ, *s.* punishment, —*i jismání*, also —*i táziána*, corporal punishment, —*i kaid*, imprisonment, —*i maut*, death.

SAZÁWAL, *s.* a revenue officer or agent, also *sarbaráhkár*.

SÁZISH, *s.* collusion, combination, confederacy.

SEHADDA, *s.* the platform or mark where the boundaries of three villages join at the same spot. It is made of masonry to distinguish it from the common *dhúí*, or earthen mark.

SENṬHÁ, *s.* see *sarpat*.

SEOTA, *s.* see *ḍákra*.

SHÁGIRD-PESHA, *s.* domestic servants, a servant, a menial.

SHAHÁDAT, *s.* evidence, testimony.

SHAHÍD, *s.* a Muhammadan martyr, —*gunj*, the burial place of martyrs.

SHAHNA, *s.* a watchman, a crop watcher.

SHAI, *s.* a thing, an object.

SHAJRA, *s.* the field map. Each field in the village is

shewn in it, and all waste land culturable and barren, the site of the habitations, tanks, wells, roads, &c. The fields are numbered to correspond with the field register (*Khasra*) numbers, where the particulars of each field are to be found. *Shajra nasab*, a tabular statement in which Mr. E. Prinsep has succeeded with manifest advantage, in uniting the ordinary pedigree table of a community of proprietors, with the *khewaṭ* or register of coparcenary responsibility. The system has been thus described by the officer named. "The great result is, that we have in one glance every thing we want to have, as to *rights and tenures*, and *customs arising out of property*, and we can defy executive establishments to go wrong if they adopt this simple plan. We do not go and place on record the whole of the traditional pedigree, *e.g.* that part of it which is lost in obscurity and doubt, but we confine ourselves to so much only as is known in the village, and acted upon by the parties who represent existing holdings. In doing this the objection of encouraging dormant rights is practically removed. The following facts will show how simple and effective the system is. (1.) All disputes in 6,000 villages have been thus disposed of. The *paṭwárí* keeps one copy of the *shajra nasab*, the Deputy Commissioner another, and a third is in the village office. (2.) It is this publicity in the village that makes the people (especially the headmen), careful to avoid deceit. (3.) Five verifications at least are made of the entries in the return. (4.) Ascertained results have led to the adoption of the practice throughout the Panjáb. (5.) Govt. officials at first dislike and oppose the reform, eventually they change their minds and like the system."

SHANKALAP, *s.* the alienation of any kind of property to a *Bráhman*.

The *shankalap* and *birt* tenures of the Faizábád district have been thus officially described by the author. *Shankalap* tenures, having reference to the terms on which they are held, are of two kinds, rent-free and low rented. The first of these are in all respects assignments, and they are in some *parganas* designated by *Hindús* as *muáfís*, and in others as *shankalaps*. Muhammadans as an invariable rule apply the former name. These *shankalap* or *muáfí* tenures extend generally to fields or patches of land only, and rarely to whole villages or specific portions of villages.

A. The rent paying *shankalap* is of two kinds: (i) that which has been acquired by purchase (*damkus*), and (ii) that which was given by favor (*kusdam*, or as it is more commonly called, *kushast*). The following details apply to both kinds. (1) The land given was nearly always (*a*) either absolute waste, or (*b*) it was in a backward state of agriculture, or (*c*) it was partly of the one sort and partly of the other. Irrigated and manured land was rarely if ever given, so that the objects it will be observed, which the owner had in view in making such grants, were first (and occasionally), the acquisition of money, and second (and invariably), the improvement of his land. (2) Some portion of the land thus granted was left unassessed on account of groves, habitations, and roads; and was on this account usually called *adand*, which is synonymous with *muáfí*, but this abatement was only made in the most paltry grants. The rest of the land was subject to rent. In regard to the unassessed portion, it was within the discretion of the holder to apply it to any or to all of the three purposes indicated. The right and tenure of the holder extended alike to the assessed and to the unassessed portions of the land. (3) The

rent was nearly always progressive and reached the maximum sum after the third year. In rare instances the full rent was charged from the first. The rent which was known as *barbastí*, was arranged at so much per *bígah* (*bighoṭí*), and rarely with reference to the entire holding (*bilmuḳta*). (4) These tenures were invariably arranged under writing, the deed being styled a *paṭṭa*. The deeds nearly always set forth that the rent was fixed in perpetuity, but in practice this was seldom attended to, and when it was raised, the increase was added under the denomination of *abwáb*. In these enhancements favor was still shown as compared with common cultivators, and the tenure itself was not supposed to be impaired by the enhancement. (5) Resumption of tenure may have been the exception, but it certainly was not the rule. If however, the rent was not paid, dispossession followed. On the following points *shankalaps* by purchase and by favor differed. (1) In the purchased tenures the purchase money was arranged either at a lump-sum or at so much per *bígah*, and it was denominated *bytkí*. In the other tenure there was no purchase money. (2) The purchased tenure was given to all castes alike including the lowest orders. The other was conferred on such people only, as *Bráhmans*, *Bairágís*, *Gosháíṇs*, &c. (3) The purchased tenure was heritable, and with the superior's permission previously obtained, transferable also. Exceptional instances of portions of these holdings being mortgaged under permission, are known, but the mortgagor remained answerable to the superior for the entire holding. The tenure by favor was heritable but not transferable. (4) As a rule the rent of the purchased tenure was lower than that of the unpurchased, both being again lower than those of ordinary cultivators.

B. Muáfí properly so called, and rent-free *shankalaps* were also of two kinds, (1) those that were given in connexion with religious ceremonies, which are called by the *Hindús, Krishnárpan*; and (2) those given as remuneration to retainers spiritual and temporal. The first of these were given to such holy men, as *Bráhmans* and *Bairágís* amongst the *Hindús*, and *Saiyads* and *Fakírs* amongst Muhammadans, and in the latter case, as already stated, they were styled *muáfís*. The second kind were given to others of the respectable castes (*sharíf*.) as well, and were in all respects the same as *jágírs*. The first of these or religious tenures proper, used to be conferred, generally in writing, but also sometimes verbally, and in perpetuity, and they were respected alike by the grantor, his heirs, and by those who replaced him or them in the management. On emergencies, as when an extortionate *Názim* rack-rented an estate, the owner would for the time assess these favored holdings, but the rent generally ceased with the pressure. Instances are known in which the subsequent owners resumed the favorable holdings granted by their predecessors, but they are rare. This sacred tenure was heritable but not transferable, but mortgages were some times surreptitiously effected. As a matter of fact it may without hesitation be said that the secular tenures of *shankalap* and *birt*, and the sacred tenures of *shankalap-kushast* and *birt-bishonprit*, are in the Faizábád district, convertible terms. See also *birt*, *mehmán* and *barbastí*.

The following enquiry relates to the Attrowla *birts*, in Gonda. "The real issues between the contending parties are, (1) does the grant of *birt* tenures in whole villages in consideration of a money payment received, amount to an absolute sale of all rights or not? (2) Is the *Rájá* of Attrowla entitled to a decree for over-pro-

prietary right in those *birt* villages of which he held leases within limitations.

"No mistake can be greater than to suppose that the creation of a *birt* tenure is an absulute sale of all rights. A *birtia* acquired by purchase no other position than that of an under-proprietor, and as such he was entitled to such portion of profits as was left to him by the *ṭallukdár* under the agreement. The intention of the contracting parties must be judged by the terms of their written contracts. These clearly show to the unbiased mind that the tenure transferred is no more than a subordinate interest, the restrictions and limitations under which it was granted are perfectly apparent, and the profits left to the *birtia* are so unmistakeably defined that no question can ever arise regarding them. The management of the village granted in *birt* tenure is no doubt transferred to the *birtia*, but he is under the terms of the contract, to hold it in subordination to the *ṭallukdár*, and as regards the enjoyment of profits, he must abide by the conditions of the original contract, unless by prescription, the *birtia* acquired an independent position, or throughout limitations, the conditions were departed from.

"The profits reserved to the *britia* were sometimes 10, and at other times 25 per cent of the gross rental, subject to the payment of the Govt. revenue. My meaning will best be explained by giving an explanation of the expressions *mál sarkár* and *pot* or *mahsúl hákimí.* The simple and ordinarily accepted meaning of these terms has been complicated by the expositions of the able contending officers, I understand the real meaning of these expressions to be as follows: *Mál sarkár* means no more than the gross rental, in other words the rent or share of produce which the landowner receives from the culti-

vator. This definition will probably be accepted by every officer who has had even a limited experience in revenue matters. When the division of crops between landlord and tenant is periodically made, the expressions 'this is *hak jotái,*' and 'that is *hak sarkár* or *mál sarkár*' are in constant use. The reason why the expression *mál sarkár* is in constant use is this. Every body knows that it was the theory of the Native Govt. that the gross rental all belonged to the State, and that it was ordinarily collected through an intermediate person who might be a *tallukdár*, a *zumíndár*, or a farmer, to whom certain defined privileges and perquisites were allowed for his trouble. The gross rental was, and has therefore been called, *mál sarkár*, that which the Govt. took through its recognized medium. But it always has been and ever will be a very difficult problem correctly to ascertain the rental assets or gross rental of an estate, when a third party who has an object in concealing them, makes the collections. It followed that the sum which actually went into the Govt. coffers, depended entirely upon the estimate made by the officers of Govt., and there was usually but little connexion between it and the actual assets of an estate. On the one hand the proprietor was trying his best to conceal the assets; on the other the Govt. officer was doing all he knew to get data on which to base an estimate. The practical result generally was that the Govt. assessment fell far short of the real gross rental, and the instances were rare in which that rental was exceeded. Whatever sum was thus assessed as the Govt. demand, was *pot* or *mahsúl hákimí.*

Now it must be borne in mind that the creation of a *birt* tenure was a mere private contract to which Govt. was no party. The proprietor or *tallukdár* who created

such a tenure, could not alienate the Govt. demand; he at the same time knew perfectly well that ordinarily the assessed Govt. revenue left a very considerable margin of profits. Whenever therefore, he created a *birt* tenure, he authorized the *birtia* to cultivate for himself or to get others to cultivate, and to enjoy as the profits of his labour, 10 or 25 per cent, (*haḳ dahyak* or *chahárum.*) as the case might be, of the gross rental (*mál sarkár.*) subject to the payment of Govt. revenue, (*pot* or *mahsúl sarkár*). The principle of proportion was accepted for the prevention of subsequent disputes, because the Govt. revenue was not fixed and determined for any given number of years, but varied and fluctuated from year to year. Under the above system if the assessed Govt. demand was Rs. 60, and the gross rental Rs. 100, the *birtia* used to get 10/ or 25/ according to the terms of his contract, and the proprietor 30/ or 15/ as the case might be, the rest, Rs. 60, went into the Govt. treasury. But if the Govt. revenue happened to be pitched so high as Rs. 75, and the *birtia* under his contract was entitled to a fourth, then the unfortunate proprietor was without any share of the gross rental of that year. Again, if the Govt. revenue in another year was assumed at 80/, not only would the proprietor not get anything, but the *birtia* who under his private contract might be entitled to 25/, would only get 20/ that year. These remarks have I trust demonstrated that a transfer by *birt* did not in practice amount to an absolute sale, and when for any reason the Govt. assessment was fixed low, the superior proprietor at once assumed his share of the profits, in accordance with the terms of the private contract.

It is of the utmost importance in this class of cases to ascertain what the custom was when *birtias* held in sub-

ordination to the proprietor, or independently of him, in respect to the enjoyment of such dues as *ráhdárí*, *parjot*, *ábkárí*, *nimaksár*, *sáyar*, &c. The possession of these dues used to be much coveted and they were allowed to proprietors and under-proprietors alone, they in fact constituted the most valuable part of the property so far as the owner was concerned.

SHARA, *s.* the Muhammadan law.

SHARAH, *s.* explanation, commentary, description, rate, allowance.

SHARÁRAT-NÁDEHANDAGÍ, *s.* contumacious refusal to pay.

SHART, *s.* engagement, condition, stipulation, proviso, [term.

SHIBEH-I-KAWÍ, *s.* violent presumption.

SHIKAST PAIWAST, *s.* literally broken and joined. Alluvial land properly so called.

SHIKMÍ, *s.* see *asámí*, one who cultivates the land of and pays rent to another *asámí*; subordinate; a sub-lease.

SHINPRÍT, *s.* a gift to a class of *faqírs*.

SHIRÁKAT-NÁMA, *s.* a deed of partnership.

SHIRÍ, *s.* land cultivated for Govt., the cultivator being paid in produce: sometimes he receives wages.

SHIRKAT, *s.* accessary-ship, also partnership.

SHÍSHAM or *Sísú*, *s.* the *dalbergia sissoo.*

SHIWÁLA, *s.* a *Hindú* temple.

SHORA, *s.* see *nimaksár*.

SHOR-ZAMÍN, *s.* barren land.

SHRÁDH, *s.* funeral obsequies. The *shrádh* chiefly consists in offering cakes (called *pinda*), water, &c., before a sacrificial fire, in honor of deceased ancestors, both immediately after their death and at particular periods subsequently.

SHUDKÁR, *s.* a rough estimate made on the spot of the

rental value of the standing crop on a field or estate. In this rough way assessments used alone to be made under Native rule.

SHUMÁR, *s.* counting, numbering, computing, reckoning, —*i edád*, numeration table. The *Hindí* numeration table is given below:

Mahá sankh, ...	12345678901234567890
Dah sankhan, ...	1234567890123456789
Sankhan, ...	123456789012345678
Dah padman, ...	12345678901234567
Padman, ...	1234567890123456
Dah nílan, ...	123456789012345
Nílan, ...	12345678901234
Dah kharban, ...	1234567890123
Kharban, ...	123456789012
Dah arban, ...	12345678901
Arban, ...	1234567890
Dah kroran, ...	123456789
Kroran, ...	12345678
Dah lakhan, ...	1234567
Lakhan, ...	123456
Dah sahsan, ...	12345
Sahsan, ...	1234
Saian, ...	123
Dah san or *daháí*, ...	12
Ekan or *ekáí*, ...	1

SIFÁRISH, *s.* recommendation.

SI'GA, *s.* department. line, —*dár*, synonimous with *kánúngo.*

SIHAT. *s.* correctness, accuracy.

SIJIL, *s.* a judicial proceeding of the King of Oudh's Court, similar to the final *rúbkár* of the British Courts, which is respected in our Courts, unless it be proved that it was improperly obtained.

SIKKA, *s.* coin, —*chaltá* or *rawán*, current coin, *ghisá* —, rubbed coin; —*zaní*, coining, —*kalab*, base coin. The coinage of Akbar's time is thus abstracted from E. Thomas's Pathán Kings.

Gold, No. 1. *Sihansah* 101 *tolahs* 9 *máshas* and 7 *rattís*=100 *Lál jalálí mohars* at 10 rupees each=1000 rupees or 40,000 *dáms*. No. 2. *Smaller variety* of No. 1. 91. 8. 0.=100 round *mohars* at 11 *máshas* of gold or 9 rupees each=900 rupees or 36,000 *dáms*. No. 3. *Rahas*,=½ of No. 1. or 2. as their individual contents may indicate. No. 4. *A'tmah*=¼ of No. 1. No. 5. *Binsat* =⅕ of No. 1. Similar coins officially declared of the lower values of ⅛, $\frac{1}{10}$, $\frac{1}{20}$ and $\frac{1}{25}$ of No. 1. No. 6. *Chahár gosha*, (i.e. square) 3-0·5¼=30 rupees, stated to be $\frac{1}{50}$ of No. 1. but seemingly nearer $\frac{1}{30}$. No. 7. *Chugal*, 2. 9. 0=3 round *mohars* (see No. 10.) at 9 rupees each=27 rupees. Recorded as $\frac{1}{50}$, but more likely $\frac{1}{30}$ of No. 2. No. 8. *Iláhí* 1-2-4¾=12 rupees. No. 9. *Aftábí*, 0-12-1¾=10 rupees. The square *Lál jalálí* is stated to be identical in weight and value. (The standard equivalent of 400 *dáms*). No. 9*a*. *Lál jalálí*, (old) 1-0-1¾=400 *dáms* or 10 rupees. The extra weight beyond that allowed in the new coin. No. 9. is probably due to the lower degree of fineness of the gold (also called under other forms *Mehrábí* and *Múíní*), which was confessedly less pure, quoad its metal, than the new coins issued from Akbar's better organized mints. No. 10. *Adl gutkah*, 0-11-0=9 rupees, also known as the ordinary round *mohar*, in value 360 *dáms*. Most of these latter coins have minor sub-divisions of ½. ¼. ⅕, ⅛, $\frac{1}{16}$, $\frac{1}{32}$.

Silver, No. 1. Rupee (round,)=11 *máshas* 4 *rattís*, and No. 2. *Jalálah* (square,) the same weight. The sub-divisions of these are *darb*, ½; *charn*, ¼; *pandu*, ⅕; *asht*, ⅛; *dasá*, $\frac{1}{10}$; *kalá*, $\frac{1}{16}$; *súke*, $\frac{1}{20}$. The old Akbar *Sháhí* round

rupee was estimated at 39 *dáms.* The above coins were the revised representatives of 40 *dáms.* The *dám* was the unit or standard in all exchanges in Akbar's time, and was the ready money of prince and peasant alike. A *kror* of *dáms* was kept ready in Akbar's palace in bags of 1000 for gifts, &c.

Copper, a *dám* = 1 *tolah,* 8 *máshas,* 7 *rattís,* or about 323·5625 grains ; an *adhelah* = half a *dám* ; a *páulah* = a quarter of a *dám* ; a *damṛí* = one-eighth of a *dám.* The *tolah* above referred to is of 180 grains, the *másha* of 15 grains, and the *rattí* of 1·875 grains. The value of gold to silver was one to 9·4.

SILLAM, *s.* a contract of sale for immediate delivery and [payment.

SI'NCHNA'. *v.* to irrigate, to water.

SINGHA'ṚA', *s.* the pignut, (*trapa bispinosa*). In the month of November the *singháṛá* nut ripens and such of the fruit as remains ungathered, falls off and sinks to the bottom of the pond. When the water dries up in May or June, these nuts or bulbs are found to have thrown out a number of shoots. They are then carefully collected into a small hole in the deepest portion of the tank or pond. and covered with water. When the rains commence and the ponds begin to fill, the bulbs are taken up, each shoot is broken off, enveloped in a ball of clay in order to sink it, and thrown into the water at different distances. They at once take root and grow rapidly, until in a short time the surface of the water is covered with the leaves. The fruit forms in October. The produce of a standard *bígah* is about 2½ *mans* which, at the selling price of 10 *sers* for the rupee, represents a total value of Rs. 10. As an article of food the *singháṛá* is much more extensively consumed by the *Hindús* than by the Muhammadans.

SINGOṬÍ, *s.* tax on the sale of cattle.

SIPAHR, *s.* the third watch, afternoon.

SIPURD KARNÁ, *v.* to commit, to entrust, to give in charge, to consign, to recommend to one's care. *sipurd-dár*, an assignee, a trustee.

SÍR, *s.* the most general rendering of this term is the land in the immediate cultivation of the village proprietors, sub-proprietors, or lessees, whether it be tilled by their own ploughs or by their personal retainers. It is ordinarily of two kinds, old and new. The old may be considered as the home-farm, always under the master's care. The new is such land as is temporarily thrown on his hands by the departure or death of a cultivator, or other similar accidental cause. Joint proprietors as a rule pay no rent into the common stock on their *sír*, but should more money be required from the village for any general or State purpose than is received from its rent payers, it is made up by rating the surplus so required, over the *sír*, by the process known as *báchh*. Sub-proprietors' *sír* is perhaps limited to Oudh, and is of two kinds; (1) that which is in the cultivation of the sub-proprietors, who have been admitted to the sub-settlement of the village under the *ṭalluḳdár*; and (2) that land which was left to the ex-proprietors for their support, when they parted with or lost the right to engage with the State, for the revenue of their estate. In regard to the first of these kinds, the payments of the sub-proprietors rents are regulated on the same principle as those of the joint-proprietors mentioned above. In regard to the second kind, unless cause be shown to the contrary (as for instance specific sale of the *sír*), ex-proprietors in Oudh are entitled to hold their *sír* in perpetuity, on the most favorable terms enjoyed by them between the 13th February 1844

and the 13th February 1856, provided they can prove that they were holding rent-free or at favored rates during these years. The chief difference between the ex-proprietors' *sír* and the tenure known in E. Oudh as *dihdárí*, is that in the case of the latter there was a regular agreement written or verbal, made at the time of transfer of the village. In the case of *sír* no such agreement was entered into. The transferer found it to his advantage to leave the transferer in possession of his home-farm for a time, and subsequently as the latter came under his power, to assess low rates on the holding; and this was invariably done verbally, and never under recorded agreement. *Nánkár dehí* and *dihdárí* (q.v.) were rights akin to proprietory and ex-proprietory *sír*.

SIRÁ, *s.* a channel through which fields are watered, flooding a field.

SÍRWÁR, *s.* supervisor of the *zamíndár's nijjot.*

SÍT, *s.* dew; also the refuse stalks, &c. of Indigo after manufacture.

SIWÁE, *s.* this word has two meanings; one is the road, school and other cesses fixed at the settlement, over and above the Govt. land revenue; and the other means the assets of a village over and above the rent of the land, including spontaneous products, *bázár* dues, &c. See *sáyar.*

SIWÁNÁ, *s.* boundary; also *sarhadd.*

SIYÁHA, *s.* a term used in accounts meaning checked off or brought to account: *—i ámdaní*, an account of collections received; *—i maujúdát*, a cash account.

SIYÁSAT, *s.* punishment; *—khána*, a solitary cell.

SOHÁÍ, *s.* weeding.

STRÍ-DHAN, *s.* the property of a woman possessed and transmissible independently of her husband.

SU'BA, *s.* a province; —*dár* the governor thereof, a native officer.

SUBHA'O, *s.* habits. *Jákar jaun subháo, jáe nahin jí se; Ním na mithí hoe, sínch gur ghí se.* Habits are no more to be changed than is the *ním* to be sweetened by irrigation with sugar and clarified butter.

SU'D, *s.* interest, usury.

SU'DR, *s.* the lowest of the four order of *Hindús*, figuratively descended from the foot of *Barmhá*, the creator. There are innumerable sub-divisions in this class which are daily growing in numbers, and which come under what the *Bráhman* system of the period recognises as the mixed races of *Manú*, commonly designated *Shankar barn*, in contradistinction to the term *barn*, which is applied to the four *Aryan* branches. These mixed races are divided into *inlome* and *bilome*. The former of these is the higher in native estimation, and embraces those who are the offspring of a high caste father. The latter are held in much lower repute, they are in fact shunned as being the produce of a low caste father, and a high caste mother.

SULH, *s.* commonly pronounced *sulah*, reconciliation, peace, compromise, agreement; —*náma*, a deed of compromise.

SULS, *s.* one-third, the third part.

SU'RA'G, *s.* search, enquiry, sign, mark, trace; —*rasání*, to trace.

SU'RAT-I-HA'L, *s.* a statement of a case in writing.

SURETNA, *s.* separating the good grain.

SWA'MI', *s.* lord, proprietor. A title given by the *Hindús* of the peninsula to their gods.

SWA'TI', *s.* seasonable showers of rain in *kátik*. *Ek pán jo barse swátí, Kurmin pahire sone kí pátí.* If rain falls during the *swátí*, the *kurmin* women will wear golden earrings.

T.

TAAHUD, *s.* engagement, agreement, a lease, contract.

TABADDUL, *s.* commutation, interchange.

TÁBI or *tábidár*, *s.* dependent, follower, subject.

TÁBIDÁRÍ, *s.* obedience, allegiance, fidelity.

TADÁRUK, *s.* punishment, chastisement, redress.

TÁDÍB, *s.* correction, chastisement.

TAFSÍL, *s.* details or particulars of an account, &c. specification.

TAFWÍZ-I-HISSA, *s.* committing a share to another. In revenue, making over a share in a coparcenary estate to solvent shareholders, consequent on the default of the owner.

TAGALLUB-O-TASARRUF, *s.* embezzlement, also *khiyánat.*

TAGAIYUR-O-TABADDUL, *s.* alteration.

TAHÁLUF, *s.* swearing plaintiff and defendant.

TAHBÁZÁRÍ, *s.* a cess formerly levied from venders at markets, now illegal.

TAHDÍD, *s.* reproof.

TAHKÍKÁT, *s.* enquiry, investigation, ascertaining the truth of a matter, —*i mauka*, local investigation.

TAHSÍL, *s.* to collect, to make collections, also a sub-division of a district for revenue arrangements; *Tahsíldár*, a Sub-collector and Magistrate.

TÁÍD, *s.* support, corroboration, aid; *batáíd*, in support of.

TÁIDÁD, *s.* amount, also *rakam.*

TAINÁTÍ, *s.* deputation.

TAIÚL SHÁHÍ, *s.* lands assigned for the privy purse of the kings of Delhi.

TAJDÍD, *s.* renewal, revival.

TAJWÍZ-I-SÁNÍ, *s.* a review of judgment, retrial, a fresh trial.

ṬAKA-BÍṚÁ, *s.* dues on the occasion of betrothals and marriages, usually paid to the proprietor in possession, or to sub-proprietors in sub-settled estates. The receipt of these dues is admitted evidence of former proprietory right.

TAḲARRUR, *s.* appointment, nomination.

TAḲÁWÍ, *s.* advances from the public treasury granted on security of property, for its improvement, by the construction of wells and other reproductive works, or for the purchase of seed-grain and cattle. The advance is paid back within a given period by annual instalments, and it may be recovered as an arrear of revenue. Watchfulness is necessary to see that these advances are applied to the purposes intended, and that the instalments are recovered when they fall due. Advances made by land-owners to their tenants are also called by the same name.

TAḲÁZA, *s.* demanding, exacting, urgency, importunity; —*i-sin*, the requirements of age, as of childhood, youth, manhood.

TAḲDAMA, *s.* an estimate.

TAḲHFÍF, *s.* abatement, reduction, —*i jamạ*, reduction of revenue.

TAḲHMÍNAN, *ad.* by appraisement or estimate, also nearly, about.

TAḲHSÍS-I-JAMẠ-BANDÍ, *s.* a statement of the net annual settlement of rents concluded by the tenants with the *zamíndárs*, *tạllukdárs*, &c.

TÁKÍD, *s.* an injunction, a reminder.

ṬAKÍNA, *s.* a tax paid by cultivators to *zamíndárs* in lieu of fodder.

TAKMÍL, *s.* completing, finishing, perfection, excellence, —*a.* perfection, completion, supplement.

ṬAKSÁL, *s.* a mint. There were 35 of these in Akbar's time, and those in connexion with Oudh, were at Benares, Jaunpúr, Kanauj, Gorakhpúr and Lucknow.

TAḲSÍM, *s.* division, separation, see *baṭwárá.*

TALAB, *s.* demand, request, summoning; it also means pay, wages, salary.

TÁLA-BAND, *s.* a detailed account shewing each head of revenue.

TALÁḲ, *s.* divorce, repudiation.

TALÁSH, *s.* search, enquiry.

TALBÁNA, *s.* a fee to peons for serving processes, &c.

TÁLÍḲA, *s.* a schedule, an inventory.

TẠLLUḲDÁR, *s.* In U. India a large landholder possessing generally villages of which he is the sole owner, and other villages in which there are subordinate holders, and of which latter villages he is only the superior proprietor. In the L. Provinces the superior proprietor is called the *zamíndár*, and the subordinate proprietors *tạlluḳdárs*, from *tạlluḳa* dependent. In most of the land settlements of U. India, wherever the representatives of the original owners were found resident in a village, they were engaged with by the Govt. for the revenue, to the exclusion of the *tạlluḳdár*, and the latter was compensated with a money allowance called *málikána*, paid from the Govt. treasury, which at the first settlement was 20 per cent, but at subsequent settlements or at the death of the then incumbent, was reduced to 10 per cent.

Sir W. Muir has remarked. "Mr. John Thornton's settlement of the *tạlluḳa* of Moorson, the type recommended by Govt. to its settlement officers, was formed by admitting the *tạlluḳdár* to engagements, and then

making an under settlement with the several village proprietors. This is described as possessing several advantages, especially as, while it gives much greater security for the Govt. revenue, it does not at once annul the connexion which has long existed between the *tạlluḳdár* and the village communities, nor does it create the anomaly of granting a perpetual allowance to the former, without his incurring either trouble or responsibility in return for it. The spirit of the settlement was thus in favor of the *tạlluḳdár*. Govt. subsequently over-ruled the arrangement, cancelled the *tạlluḳdár's* engagements, and directed that the village proprietors should pay direct to Govt."

Nothing could be fairer than the principle of Mr. Thornton's settlement, *provided* some system of limitation was kept in view so that, as enjoined by the Court of Directors, long lost rights were not revived, and provided also that it was confined to sub-settling with *ex-proprietors alone.* But as has already been shown, it was not adhered to, and moreover, *tạlluḳdárs* were set aside for *birtdárs*, who were subordinate proprietors of their own creation, who had never had a higher status than that of sub-proprietors in the village, and to whom we gave full proprietary right with the privilege of engaging for the Govt. revenue.

In Oudh Mr. Thornton's principle of sub-settlement has been followed in regard to ex-proprietors as well as *birtdárs* for whose tenures a valuable consideration was paid, and other sub-proprietors of that sort, subject to local laws and rules in respect of the method of incorporation, creation of tenure, length of possession within limitations, and amount of profits enjoyed. Frequent attempts have from time to time been made in Oudh, to define the term

ṭalluḳa, generally with but limited success. It is believed that it has been determined judicially that whatever was commonly known and officially recognised as a *ṭalluḳa* in the king's time, within limitations, was a *ṭalluḳa* under our settlements; but the question has now been disposed of by the legislature, and all estates entered in the lists prescribed by Act I. of 1869, and in supplemental lists that may hereafter be published by Govt. and no others, are *ṭalluḳas*.

TAMASSUK, *s.* a bond, an obligation, also *nawishta*.

TAMBA'KU', *s.* tobacco, see *zamín*. The following information which is of permanent interest, was supplied by the author in 1860 to the Honorable James Wilson, in reply to certain questions then put. (1) The average produce of a *bígah* of 360 *Iláhí* yards square, of tobacco, is 12 standard *mans* of dry leaf. (2) The value on the ground of the above 12 *mans* if it is of the best quality, is Rs. 60; *i. e.* Rs. 5 a *man* for the leaf, and 2 Rs. for refuse stalks. If of inferior quality, 3 Rs. a *man*. (3) The value of unmanufactured tobacco as retailed in the Oudh *bázárs*, is 8 Rs. per *man*. (4) The manufactured article for smoking, is of three kinds, 1st *lálashâhí*, 2nd *sádah* and 3rd *ḳhamírá*, of which details will be given hereafter. Of these three sorts, the 1st is sold at 13 to 14 standard *sers* per rupee. The 2nd at 5 to 6 *sers*, and the 3rd at 2 to 3 *sers*. The great bulk of the tobacco that is grown, is consumed after it has been manufactured into these 3 kinds. But a good deal is also chewed in the dry leaf, and made into snuff. Benares snuff is famous throughout India, and snuff-makers of that place have been known to make fortunes. (5) The proportion of tobacco in the manufactured article, as also the proportions of other material used in the manufacture, are

shown in the following tables, giving the details of a standard *bígah.*

1st *Lálasáhí.*

Ingredient.	Weight.	Price.	Labor.	Remarks.
Half dried tobacco leaf, ..	24 *man.*	48/0/0		Total 131 Rs expended; result 60 *mans* of tobacco; retail value 180 Rs; profit 49 Rs.
Shírá or *chotá* (sugar-cane juice).	36 „	72/0/0		
Sajjí (coarse soda), ..	24 „	1/8/0	9/8/0	

The leaf of which this kind is made, is of an inferior quality, and it is only smoked by the poorer classes. It is not very common in Oudh, but is to be found in the Eastern districts, and abounds in the direction of Allahabad and Benares; the 24 *mans* of half dried leaves are equivalent to 12 *mans* of dry leaf.

2nd *Sáda.*

Ingredient.	Weight.	Price.	Labor.	Remarks.
Dried leaf, ..	12 *mans.*	48/0/0		Expenses 90Rs; manufactured article 30 *mans*; retail price 225Rs; profit 135 Rs.
Shírá, ..	18 „	36/0/0		
Sajjí, ..	1 *ser.*	...	6/0/0	

This is the article in popular use throughout the country, and it is not made of the best leaf. This kind is made by pounding the leaf and then mixing it with the *shírá* without firing. The first kind is made by boiling the half green leaf, whole in *shírá.*

3rd *Khamírá.*

Ingredient.	Weight.	Price.	Labor.	Remarks.
Dried leaf, ..	12 *mans.*	60/0/0		Expenses 312/ outturn 40 *mans* retail price 800/ profit, ...488/
Shírá, ..	24 „	48/0/0		
Khamír, (native preserve for flavor), ..	3 „	18/0/0		
Scents, ..	1 *m.* 10 *s.*	162/0/0	24/0/0	

Under the 4th head above, the price of this sort is put down at 2 to 3 *sers* per rupee; when the article is highly scented it sells at 3 Rs. a *ser*; when moderately so, at 2 Rs. This kind is made of the very best sorts of leaf. (6) General observations. Not much tobacco is grown near Lucknow. Two places in Oudh are celebrated for this article. One is *mauza* Katha, in Baraitch, and the other is *mauza* Agíápúr, in Sitápúr. The drug grown at the first of these places is appreciated for its beautiful aroma, and the other for its bitterness and pungency; but neither of these even can compete with the tobacco that comes from the eastward, especially that which comes from Bhar near Patna, which meets a ready sale at 9 or 10 Rs. or even more per *man.*

Tobacco is grown in the highly manured fields immediately around the village site, and brackish water is said to be the best with which to irrigate it. The seed is sown in August and September, and transplanted in October. It yields a first crop which is reaped in March, and a second crop in May, which last gives only half the produce of the first crop. So that of the 12 *mans* average produce of a *bígah* given above, 8 *mans* will be of the first crop, and 4 of the second.

Land on which tobacco is grown ordinarily rents in Oudh at 10 Rs. a *bígah*, and the other expenses attendant on the growth of a *bígah* of the plant there, amount to 46 Rs. total cost 56 Rs. Taking 62 Rs. as the maximum price of a *bígah* of the best tobacco grown in Oudh, the profit to the grower will be 6 Rs. In the less valuable kinds, the sum allowed for the grower's labor in the above tables, will be the amount of his receipts.

In the Benares province the cultivation of tobacco is much better understood than in Oudh; so much so that it is usual for the grower to pay 20 Rs. a *bígah* for his land instead of 10 Rs. The simplest way of introduceing a tax on tobacco would be to fix a duty equal to the present minimum selling price of the leaf, and to collect this duty by farming out the monopoly of collecting it, just as was formerly done with *ábkárí*, opium, &c.

TAMHI'D, *s.* preamble, introduction, preface, an endorsement, also *díbácha.*

TA̤MI'L, *s.* execution (of an order,) service of a notice, performance (of a contract) —*karná*, to carry out, to execute, to fulfil, to perform.

TAMLI'K-NA'MA, *s.* a deed of transfer, a gift. There is this difference between a *tamlík-náma* and a *hibá-náma*, that the latter is at once followed by transfer of possession, and the former is not.

TANA'ḴUZ, *s.* being discordant, repugnancy.

TANA'ZU̱, *s.* dispute, litigation, strife.

TANḴHWA'H̱, *s.* salary, pay.

TANḴI'H, *s.* searching, deciding, determination, ascertainment, issue.

TANSI'ḴH, *s.* annulment, renunciation, revocation, avoidance, determination, quashing.

TAPPA, *s.* a former sub-division of a *pargana*, which has now become obsolete. [contrivance.

TARADDUD, *s.* cultivation, also anxious consideration,

TARAF, *s.* quarter, side, a division of a *pargana* or estate; —*bánṭ*, a modification of the *bhaiyáchárá* tenure under which the area is divided into two or more *thoks*, which are held in commonality by two or more branches of the proprietary community, the shares in one have, however, no interest in the welfare of the other, they are in fact distinct *zamíndárí* holdings; the sharers are entitled to participate in the proceeds of every field in their *thok*; —*dár*, the holder of a *taraf*, a partisan, an ally, also partial; —*dárí*, partiality; —*i sání*, the other or second party to a suit, an opponent, an adversary, a defendant.

TARAÍ, *s.* low moist land lying along the river. The belt of waste land running along the base of the Himalyas is also so called. [desert.

TARAK-KARNÁ, *v.* to relinquish, to abandon, to leave, to

TARAḲḲÍ, *s.* promotion, advancement.

TARDÍD, *s.* repelling, opposing, relenting.

TARFAIN, *s.* both sides, the parties to a suit. [stigate.

TARGÍB DENÁ, *v.* to abet, to encourage, to induce, to in-

TARÍ or *kachhár*, *s.* a soil liable to annual inundation, also *katari.*

TAŖÍF, *s.* explanation, description, definition, also applause, praise, assertion.

TARÍḲA, *s.* manner, method. [bequests.

TARÍKÁT, *s.* things left after death, effects, inheritances,

TÁRÍḲH, *s.* date, era, annals, history, —*ul-hijrat*, the era of the *hijrá*, —*wár*, periodically, according to date, at stated time or dates.

In recording dates of historical or memorable events, the 28 letters of the Arabic language are generally used.

Each of these has a certain numerical value attached, ranging from one to one thousand.

The order of this numerical alphabet grouped into eight words, with the corresponding value of each letter, is given below :—

Alif + be + jím + dál.

ابجد *Abjad*, = ا + ب + ج + د
Value 1, 2, 3, 4.

**He + wáw + ze.*

هوز *Hauwaz*, = ه + و + ز
5, 6, 7.

†*He + to + ye.*

حطي *Hutti*, = ح + ط + ي
8, 9, 10.

Káf + lám + mím + nún.

كلمن *Kalman*, = ک + ل + م + ن
20, 30, 40, 50.

Sín + ain + fe + suád.

سعفص *Sạfas*, = س + ع + ف + ص
60, 70, 80, 90.

Ḳáf + re + shín + te.

قرشت *Ḳarshat*, = ق + ر + ش + ت
100, 200, 300, 400.

Se + ḳhe + zál.

ثخذ *Saḳhḳhaz*, = ث + خ + ذ
500, 600, 700.

Zuád + zo + gain.

ضظغ *Zazzag*, = ض + ظ + غ
800, 900, 1000.

It is to be observed that the value increases by units up to ي *ye*, (value 10), by tens up to ق *ḳáf*, (value 100), and by hundreds up to غ *gain*, (value 1000).

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* Called *háe hauwaz* or *chhoṭí he*. † Called *háe hutti* or *baṛí he*.

The *Zawábit-ạzím* gives the following meanings of the 8 words:

ابجد	*Abjad,*	=	Commenced.
هوز	*Hauwaz,*	=	Incorporated.
حطی	*Hutti,*	=	Ascertained.
کلمن	*Kalman,*	=	Articulated.
سعفص	*Sạfas,*	=	Learnt.
قرشت	*Ḳarshat,*	=	Arranged.
ثخذ	*Saḳhḳhaz,*	=	Guarded.
ضظغ	*Zazzag̣,*	=	Finished.

In reckoning by the preceding system the seven letters *pe ṭe che ḍál ṛe ze gáf* peculiarly Persian or Indian viz:— پ, ٹ, چ, ڈ, ڑ, ژ, گ have the same value as their cognate Arabic letters of which they are respectively modifications, *i. e.*, of *be te jím dál re ze* and *káf* ب, ت, ج, د, ر, ز, and ک.

The mode of recording any event is to form a brief sentence, a poetical line, or sometimes a whole verse, so that the numerical value of all the letters taken together, amounts to the year in which the event took place. In computing by this method, only the value of the letters that are actually *written* is taken into account, without any reference to those that may be *pronounced.*

In most of the Muhammadan inscriptions the date is given through the medium of these letters. Thus the 3rd line in the inscription on the Mosque in the *Híng kí Manḍí* at Agra runs as follows:—

خرد تاریخ بنیادش رقم زد

Ḳhirad táríḳh i bunyádash raqamzad.

چو مصحف مسجد یاقوت بنگر

Chu mushaf masjid i Yáḳút bingar.

"Genius wrote the date of its erection. Behold the Mosque of *Yáḳút* is like the *Ḳorán.*"

The letters in the last hemistich make up the date 1123 *Hijra*; thus:—

che + *wáw*.

چو *Chu* = چ + و = 3+6. .... = 9

mím + *suád* + *he* + *fe*.

مصحف *Mushaf*, = م + ص + ح + ف = 40+90+8+80 = 218

mím + *sín* + *jím* + *dál*.

مسجد *Masjid*, = م + س + ج + د = 40+60+3+4 = 107

ye + *alif* + *ḳáf* + *wáw* + *te*.

ياقوت *Yáḳút*, = ي + ا + ق + و + ت = 10+1+100+6+400 = 517

be + *nún* + *gáf* + *re*.

بنگر *Bingar*, = ب + ن + گ + ر = 2+50+20+200 = 272

Total,... 1123 *H.*

In the same way persons bear names that give the date of their nativity, as the name محمد ظفر Muhammad Zafar, gives the following date of that person's nativity:—

mím + *he* + *mím* + *dál*.

محمد Muhammad = م + ح + م + د = 40+8+40+4 = 90

zo + *fe* + *re*.

ظفر Zafar = ظ + ف + ر = 900+80+200+1180

Total,... 1272 *H.*

Similarly numbers are used to represent words, thus:—

ain *ze* *ye* and *ze*
70, 7, 10 and 7 make *Azíz*, عزيز.
ع ز ي ز

There is one point more to be noticed viz: at times, in order to gain a certain date, numbers are subtracted or added or both. The former of these two processes is called *taḳhraja* (subtracting), and the latter *tamia* (addition). The more nicely and suitably they are used the

more they set off the beauty of the *táríkh*, but this of course requires a master-hand. The following is an example from Saudá, eulogizing Shujáuddaula *Nawáb* of Oudh, on the occasion of his defeating Háfiz Rahmat Khán, the Rohilla chief, who lost his life on the occasion. The battle was the result of the Chief's not paying money which he owed to the *Nawáb*.

حافظ نے سر دیا ندیا زر هوئی هی یهه

Háfiz ne sar diyá na diyá zar húí hai yih.

تاریخ فتح عالیئے نواب نامدار

Táríkh fath áliye nawáb námdár.

"Háfiz parted with his head, but not with his money. This is the date of the great victory of the renowned Nawáb." Here the poet has used both of the processes.

Now to gain the required date we have to subtract the value of *he* (ح) from that of *Háfiz*, which the poet illustrates by saying "*Háfiz* parted with his head," (which in writing is ح *he*), while he also describes what actually occurred. Again, to the remainder we have to add the value of the word زر *zar*, which the poet indicates by the expression, "but not with his money," (in Persian, *zar*); here he again relates what actually happened.

he+*zar*.

Thus, حافظ *Háfiz*—ح+زر=the required date,

he+*alif*+*fe*+*zo*.

Now, حافظ *Háfiz*,=ح+ ا +ف+ظ=8+1+80+900=989

ح *He*, = ... 8

ze+*re*.

زر *Zar*, = ز+ر =7+200 ....=207

Thus, 989—8+207=1188, the *Hijra* year in which the event took place. [translator.

TARJAMA or *tarjuma*, *s*. translation, version, *mutarjim*, a

TARJIH, *s*. preference.

TARKA, *s.* the share of a deceased person, a bequest, a legacy.

TARMI'M, *s.* modification, revision, amendment.

TARTI'B, *s.* arrangement, disposition, order.

TASARRUF-I-MAHA'SIL-SHAI-MARHU'NA, *s.* usufruct.

TASDI'K, *s.* verifying, attesting.

TASFIA, *s.* adjustment, reconciliation, settlement, disposal.

TASHHI'R, *s.* formerly a mode of punishment, now discontinued; it consisted in mounting the criminal on an ass with his face blackened and exposing him to public scorn; proclaiming, publishing.

TASHKHI'S, *s.* assessment, ascertainment.

TA'SI'R, *s.* effect, impression, operation.

TASLI'M, *v.* to admit, to acknowledge.

TASRI'H, *s.* description, explanation, detail.

TA'TI'L, *s.* a holiday.

TATIMMA, *s.* a supplement, appendix; *—i arzí dawá*, supplementary plaint.

TAUFI'R, *s.* increase, savings, an account of the revenue demand; *—i mauza*, a village not yet brought on the Govt. rent roll. Such cases have been brought to a termination by the settlement.

TAUHI'N, *s.* an insult.

TAULI'AT, *s.* transfer by the proprietor under the original contract, at the original price, without any addition for profit; also superintendence, trusteeship.

TAWAJJUH, *s.* kindness, favor, obligingness, turning towards, regarding, attending to.

TAWAKKUF, *s.* delay.

TAWA'LAT, *s.* prolixity.

TA'WA'N-O-NUKSA'N, *s.* damages, also *harja.*

TAWI'LA, *s.* a tether, a stable.

TAZÍR, *s.* an infliction of punishment by flagellation or otherwise, at the discretion of the Judge, for any offence, whether of word or deed, not subject to a specific legal penalty.

TAZKIÁ, *s.* purification, a case in which a certain number of special witnesses bear testimony to the competency of other witnesses who are giving evidence in any cause, the former being denominated *muzakkis* (purgators).

ṬEKRÁ, *s.* a high spot of land.

TERIJ ASÁMÍWÁR, *s.* an abstract of the *khationí*, *terij i goshwárá jinswár asámíwár*, a table of every kind of produce with the name of the cultivator, &c.; *terij i jinswár asámíwár*, a list of the fields occupied by each person who cultivates on his own account; *terij i jama kharch*, an annual abstract of the *siyáhá* account, showing the total collections and disbursements of the year.

ṬHAHRÁNÁ, *v.* to determine, to stop.

ṬHAHRÁE, *s.* a harvest rent in the Sítápúr division, which is fixed by appraisement of the land-lord's share of the crop in money at each harvest, and on the payment of this sum the tenant may remove the crop.

THÁK, *s.* a masonry boundary pillar, the same made of mud is called *ḍhúí*.

ṬHÁKURDWÁRA, *s.* a *Hindú* temple.

THÁLÍ or *Thamlá*, *s.* the mound or protecting wall round the root of a young tree.

THALLA, *s.* a sandy soil.

THÁNÁ, *s.* a police station.

THÁNGDÁRÍ, *s.* receiving stolen goods.

ṬHAPPÁ, *s.* a die, a mark of the paw; gleanings of corn &c., left on the field after harvest.

ṬHELANS, *s.* (from *ṭhelná* to shove) land acquired by force.

ṬHI'KA, *s.* a contract, a farm, lease; —*dár*, a middle man between owners and cultivators, a lessee, a contractor, a farmer.

THOK, *s.* a sub-division of a *paṭṭídárí* or *bhaiyáchárá* estate, usually containing two or more *paṭṭís* or shares. The headman is termed *thokdár* and is generally one of the *lambardárs* of the village.

TIKU'R, *s.* a division of crop where the *zamíndár* gets one-third and the *raiyat* two-thirds.

TIL, *s.* the seed of the *Sisamum orientale* or the plant itself; a mole on the face; a moment, an instant. *Til guṛ bhojan turk mitái. Áge míṭh páchhe kaṛwái.* Eating molasses with linseed is like Muhammadan friendship, it is first sweet, but afterwards bitter.

ṬI'LÁ, *s.* a mound or hill.

TINKÁ, *s.* a straw. *Tinká girá gaind mukh, nek na ghaṭeo ahár. So le chalí papílká pálan ko pariwár.* A straw fell from the Elephant's mouth and did not injure his meal, a little ant carried it away and fed her whole family.

TINNI', *s.* wild rice. See *pasárí.*

ṬI'P or *káfí*, *s.* a corruption of *kafálat zámíní*, security to pay a sum by a stipulated period, a note of hand.

TI'R, *s.* the bank of a river, also a belt of sand on the bank of a river intervening between the soils known as *khaterí* and *khádar*: also an arrow.

TI'RWAH, *s.* usually low land, the river bank, but in E. Oudh the high north bank of the Gumtí is so called.

TISURI', *s.* paying a laborer by giving him one load in 30.

TITLI', *s.* a disease in grain by which it becomes unusually small: also a butterfly.

TOKÁ. *s.* Govt. share of produce; the fixed allowance for which lands are liable without reference to seasons or amount of produce.

TOṚÁ, *s.* (1) scarcity, want; (2) a purse, a bag of Rs.; (3) match of a gun; (4) a bank, island, bar; (5) a ploughshare; (6) a piece of rope; (7) an ornament like a chain.

TUḲHM-REZÍ, *s.* sowing seed.

U.

ỤDÚL-I-HUKMÍ, *s.* disobedience of orders, resistance of legal process.

UDHÁR, *s.* loan, credit. *Udhár ká kháb payál ká tápab*, feeding on credit and toasting at a fire of straw: the equivalent of lean not on a broken reed.

ỤHDA, *s.* appointment, office, post.

UJÁṚNÁ, *v.* to lay waste, to desolate.

ỤJÚBA or *ạjúba*, *s.* a wonder, a miracle.

ÚKH or *íkh*, *s.* sugar-cane, also *naishakar* and *ganná*; the former name generally applies only to the crop, the latter to the cut cane; *ganḍa* and *agaunḍ* are also other names for cane. There are several sorts of cane common in W. Oudh and Rohilkhanḍ, viz: (1) *thún*, (2) *paunḍa* and (3) *kálá ganná*, which are only used as edibles, not for making sugar, (4) *matná*, (5) *dikchan*, (6) *dhaunr*, (7) *padara* and (8) *rakhrí*. These last are grown almost entirely for sugar making and they have been arranged according to the quantity and quality of sugar produced by each. Elliott's Glossary gives the following kinds of cane for Benares and E. Oudh, *mungá*, *paunḍá*, *barokhá*, *reorá*, *khúsyar*, *sarautí*, *katárá*, *rukrá* and *khiwahí*.

One of the main reasons for cane being such a popular crop, besides the profit which it yields, is that the operations of preparing the land, growing the crop, and harvesting the produce all occur at times when the husbandman is at comparative leisure. Sugar-cane is planted in February

and March, irrigated from once to three times before the rains, and the cutting commences on the last day of *Kátik* (about the middle of November). Then it is cut, the leaves and tops are taken off, and the canes tied in bundles (*phándí*), and carried to the press, (*kolhú*). It is there cut into short pieces to suit the particular sort of press used. There are three presses used in Oudh, (1) the Panjábí, (2) the Bairham and (3) the Tántia. The first is seldom used owing to the outlay and difficulty in making and keeping it in order. In this press the canes are crushed whole, and the produce is of course greater. The second sort is used where hard wood of fit size for making the mortar, is abundant; it is more economical than the third sort. Number three is that which is in most common use. Bairham it may be noted, is also the name of one of the male sets of tunes of the *Hindús* said to have been composed by the God Barhmá, and when properly sung or played, it is supposed to set the press or mill which bears its name going. The press consists of the mill proper or mortar (*kolhú*), the upright spar or pestle, (*jáṭh* or *láṭh*), the horizontal boom (*páṭh*), to which the bullocks are yoked, and the diagonal spar (*maekam*), connecting the boom and the pestle. The 3 spars form a triangle, but the boom and pestle do not quite touch, the pestle working against the inside of the mortar, the boom working round on the outer surface of the trunk. The men employed to work the mill are, (1) the driver (*patha*), (2) the cane-cutter, (3) the mill-feeder (*mutaha*), who puts the pieces (*ganḍerí*), into the mill; (4) the man (the *khauhá*), who keeps them in position and removes the refuse (*khoe*), and (5) the boiler (*jhonkiyá*). When hired labor is employed the first two are paid in cash, the last three in kind. The juice (*ras*) runs from the mill into a large

earthen jar (*math* or *mathor*), placed under ground along side the press. When it is full, which it ought to be when the Bairham press and fairly good cane are used in five or six hours, it is removed in a small earthen pot (*bhun*), to the boiler (*karn*), where it is boiled for five or six hours if *ráb* is to be made; about an hour longer if it is to be *gur* or *mithái*. In the process of boiling the liquid passes through a set of five pans in Rohilkhand, (1) the *hauz*, which is the largest and farthest from the fire, (2) the *nikár*, (3) the *phúla*, (4) the *phatka* and (5) the *cháshiní*, which is directly over the fire. It has been well pointed out by Mr. Butt, that in naming these products, concentrated cane juice in the form of *ráb* and *gur*, the most strange mistakes are usually made. Sugar, molasses, coarse ditto, and treacle are terms commonly used as equivalents for *ráb* or *gur*. Concentrated juice cannot correctly be called sugar, and denoting it as molasses or treacle is a gross mistake. Molasses (*shíra*) is the syrup which drains from the *ráb* in the subsequent process at the manufacturer's, the remainder being raw sugar (*potrí*), from which again is obtained dry sugar (*khánd*). *Ráb* might perhaps be translated as undrained raw sugar. Treacle is the syrup that drains from refined sugar. Sugar is a most indefinite term, as it may mean the raw, the dry or the refined article. As the juice goes on boiling the scum (*mahí*), is removed; this last is generally one of the perquisites of the stoker (*jhonkiyá* or *jhonknárí*). When nearly ready whether it be *ráb* or *gur* that is desired, a man keeps working it up with a large wooden ladle and the fire is allowed to go down; then if it is *ráb*, it is poured into earthen jars (*kalsí*), for sale; and if *gur* into moulds and pounded into round balls (*bhelís*), of 2 to 5 *sers* in weight each. If *matna* is the sort of cane used

from five to six *maths* ought to yield one *kalsí* of *ráb*; of the other sorts of cane six to seven *maths* are required. The *kalsí* holds generally from four to four and a half Govt. *mans* weight of *ráb*; the *math* contains about a fourth more. The quality of the soil on which the cane is grown has a great deal to do both with the quantity and quality of the produce. Much also depends on the weather; if dry, the yield is good, and the grain large; if wet the *ráb* is slushy and the grain very fine; but frost does the greatest damage, the yield being small and sticky and with hardly any grain. A standard *bígah* of sugar-cane in W. Oudh, to which this article mainly refers, yields about twenty to twenty-two *mans* of *ráb* of the average price of Rs. 2/4 a *man*. *Ráb* is the staple from which sugar and all confections are made, the latter by *Halwáís*, while *guṛ* is the poor man's seasoner, and is largely used in preparing mortar and fattening animals: and from it country spirits are largely distilled (see *ábkárí*). *Ráb* is bought up from the producer by the sugar refiner (*kansarí*), in this way. In September and October when the producer has to pay his first instalment of rent to his land-lord, he goes off to his *kansarí*, who stands in the position of his banker, and gets an advance of one rupee on the large *man*, on the estimated out-turn of the year, and he agrees to let the refiner have the entire produce of the season, at from 1 to 4 *ánás* less than the normal annual rate, minus an allowance (*karda*), of so much per *man* if the stuff is inferior. He gets a further advance of eight *ánás* a *man* in December, after his first batch of *ráb* has reached the refiners factory; another instalment of eight *ánás* a *man* is paid to the producer in April, if he has sent in the full quantity; and the balance, if any, is paid to him in August, when the

annual rates are declared. It is the old story; the *raiyat* gets worse and worse in debt, and is in the end sold up by the *kansarí*, who takes care to have some other security besides the *ráb* for his money. There is also a ready-money system of business. In this the *mahájan* pays the average *bázár* rate down, and sometimes agrees to give an *áná* or two over the fixed rate at the end of the year, but only if the stuff proves of extra quality. Both *raiyats* and *mahájans* prefer this way of dealing. In either case the *ráb* is removed by the *kansarí*, who is responsible from the moment it has been weighed or appraised (*kút*). When the *ráb* has arrived at the factory (*ganj*), it is allowed a few days to cool and settle; then the top of the *kalsí* is broken off and the *ráb* put in bags made of blanket; these are piled on the top of each other in a high narrow chamber 2 feet square, called *bojhá*, *aráh* or *kuria*, and allowed to strain through the drain (*kundyer*) below, by their own weight, for a short time; then a mill-stone is placed on top, and a man gets on it, and with a stick to help him to keep his balance, he jumps and swings backwards and forwards till all the molasses (*shíra*), has run off into vats, (*nánd*), below. This *shíra* is used chiefly in the manufacture of prepared tobacco; what is left in the bags is now raw sugar (*poṭrí*); it is shaken out on the treading floor, (*páṭá*), which is out in the sun; and two men keep rubbing it with their feet till no lumps are left; it is then put in the sweating vats, (*kánchí*), about a foot deep, over which a layer of river or tank vegetation, (*sewár*), is laid, to separate off any molasses that may remain. The syrup that runs off in this process is called *choṭa ká shíra* or *sewárí shíra*. The outcome from these vats is now sugar, but it again changes its name to *khánḍ* or *khánṛ*, *kachchí shakkar*, or *sewárí shakkar*. In Ázimgaṛh the gross returns

from sugar-cane are said to range from 40 to 125 Rs. an acre, in even a single *pargana*. In Sháhjahánpúr the expenses of cane cultivation are put down by Butt at 75 Rs. and the value of the produce at 150 Rs. an acre.

UḲU'BAT, *s.* punishment also *sazá*.

UMAḲ, *s.* depth, as of a well.

UMMEDWÁR, *s.* a candidate, an expectant.

UMMUL-WALD, *s.* the mother of offspring.

ỤMR, *s.* age, period of life; —*daráz*, of long life.

UNWÁN, *s.* heading, as of a statement.

U'P, *s.* a system of interest, where the borrower agrees to pay back at the end of the harvest, the value of the sum borrowed in grain, with 1 or 2 or 3 *sers* more per *man*, in excess of the market price.

UPJANHÁR, *a.* fertile.

UPLA, *s.* cakes of cow-dung used as fuel.

UPROHIT or *prohit*, *s.* the village moderator, who performs domestic ceremonies for the inhabitants, and is usually paid his fees in grain. See *parja*.

ỤRS, *s.* a *Musalmán* festival.

USAL-PASAL-JÁNÁ, *v.* to be agitated or confused.

U'SAR, *s.* see *nimaksár*.

USTÁD, *s.* a teacher, master, preceptor, tutor.

USTUWÁR, *a.* brave, firm, strong, stable, powerful, solid, resolute.

UWÁRÁ, *s.* a trough at a well for watering cattle.

UṬHTI'-PARTI', *s.* a custom prevailing in W. Ázimgaṛh, under which a tenant does not pay for land unless he plants it. It is taken for granted that the tenant's own interest will prevent abuse of the custom, sometimes as much as 10 per cent of the rice lands are thus left fallow. In the same quarter rice lands largely pay rent in kind, known as *bhádolí*.

ỤZR, *s.* an objection, a plea, an excuse, —*námanzúr karná,* to over rule a plea or objection, to reject a plea.

W.

WẠDA, *s.* a promise, —*ḳhiláfí,* breach of promise or engagement, default.

WAFÁ *s.* performing a promise, —*dár,* faithful, —*dárí,* sincerity, fidelity, —*karná,* to fulfil, to suffice, to prove effective.

WAGẠIRA, *s.* etcetera, &c.

WÁGUZÁSHT, *s.* release from attachment.

WAJAH, *s.* cause, ground, reason, motion, —*i muwajjah,* sufficient cause. *Wajúhát,* the plural of *wajah.*

WÁJIB, *s.* proper, just, reasonable, right necessary. *Wájibí,* expedient, necessary, —*ul-ạrz,* the administration paper prepared at Settlement, in which the rights of the community are formally recorded and verified by those concerned. In this paper a brief history of the village, and all local and family customs are usually recorded.

Of this document it has been observed by Mr. Cust late of the N. W. Revenue Board, that "owing to the mode of preparation of the *wájib-ul-ạrz,* it is often a useless and in late cases has proved a dangerous paper. The proper way to prepare it is as follows :—The majority of the clauses are common to the whole district, or at least to the whole *Tahsíldárí.* The Collector should in consultation with his subordinates settle these general clauses, obtain the sanction of the Commissioner, and then print them and place a copy in each record and supply copies to the *puṭwárís* and *lambardárs.* These are called the *general* clauses ; but each village may have one or two *special* clauses, and to the preparation of these

great care should be given. The first clause of each village *wájib-ul-arz* should be that the general clauses are understood and accepted; then will follow those which relate solely to the particular village. And no speculative provisions are to be entered. Nothing of a character that might be disputed in a Court of law, such as fixing the rent to be paid by tenants, &c., but only such provisions as are necessary. It must be understood that the Collector or Settlement officer is not charged with any power to fix the rent for any term of years, or in perpetuity. As a preparer of the settlement record, he has no authority in any way, by any condition, to limit the full powers of landowner or tenant to re-open the question of rent as often as they like." Again the N. W. Board have held, "that the Administration paper is a record of village custom, and relates only to the proprietors and not in any way to the cultivating tenants, who are neither required to sign it nor have they any concern with it, as an inspection of the Directions to Settlement Officers may show."

WAJU'B, *s.* claimable, a debt that is overdue; *tárikh wajúb kist málguzárí*, the date on which the revenue instalment is due.

WAKF, *s.* an endowment or grant made for charitable and religious purposes.

WAKFA, *s.* delay, pause.

WA'KII', *ad.* really, truly, in fact, also true, real, *boná fide.*

WAKI'L, *s.* a pleader, *wakálat-náma*, power of attorney.

WALAD-UZ-ZINA', *s.* the son of a prostitute, a bastard.

WALI', *s.* a holy man, a favorite (of God), a prince, lord, master, guardian, a servant, —*ahd*, the heir apparent, locum tenens, viceregent.

WA'PAS KARNA', *v.* to refund, to return, to send back,

to remand, to give back, to restore. *Wápasí*, return, refund, remand, restoration. [deceive.

WARGALÁNÁ or *wargalánná*, *v.* to inveigle, to decoy, to

WÁRIDÁT, *s.* a crime, event, accident, occurrence, circumstance.

WÁRIS, *s.* an heir, one having right of heritage.

WASÍ, *s.* executor, administrator. *Wasiyat-náma*, a will, a legacy, a deed constituting heirs.

WASÍKA, *s.* a bond, obligation or written agreement. A popular method of securing a provision for their descendants and favorites, or of providing funds to construct and maintain tombs, with the former Native Rulers of Oudh, was to invest money in British loans, of which the heirs and representatives became entitled to draw the periodical interest. There are numerous treaty pensions of this sort drawn at Lucknow and Faizábád. A trust (*amánat*), and a security (*zamánat*), *wasíka*, are attached to the tomb of the *Bahú Begum* at the latter place. Some Oudh *wasíka* pensions are governed by Muhammadan law; others partly by that law, and partly by the orders of the British Govt. and its officers. —*intikál*, a deed of transfer.

WÁSILÁT, *s.* mesne profits, the proceeds of an estate.

WÁSIL-BÁKÍ, *s.* an account shewing the amount of receipts and balances.

WÁSTE, *s.* on account, for the sake of.

WASÚL, *s.* arrival, conjunction, acquisition or enjoyment (of anything desired.) —*karná*, to collect or realize.

WATAN, *s.* hereditary property, village offices which descend according to the laws of succession; —*dár*, a possessor of *watan* property or of hereditary offices. A *watandár* is always a *mírásídár*, but the *mírásídár* simply as such, is not necessarily a *watandár*.

WAZẠ KARNÁ, *v.* to deduct, subtract.

WAZÍFA, *s.* a pension, a stipend, a stipulated allowance.

WIRÁSAT, *s.* inheritance. —*náma*, a deed or document either in proof of the distribution of an inherited property, or of being legal heir of the deceased.

Y.

YÁBANDA, *s.* a finder, a receiver, a recipient, one who receives any thing.

YÁBÚ, *s.* a pony, a galloway.

YÁFT, *s.* perquisites, gain, earnings, fees: *yáftaní*, money due to a person *from another*.

YAGÁNA, *s.* kindred.

YÁL or *ayál*, *s.* a horse's mane.

YẠNE or *yạní*, *ad.* videlicet, that is to say, for, because, namely.

YATÍM, *s.* an orphan, a ward, also *anáth*.

YAUM, *s.* a day: *yaumiya*, per diem, daily, a daily allowance.

Z.

ZABÁNÍ, *a.* verbal or verbally, viva voce, oral or orally.

ZABARDAST, *a.* vigorous, violent, oppressive.

ZABT, *s.* confiscated, control, check, resumed, under resumption. *Zabtí*, money rents on the more valuable crops, such as sugar, tobacco and cotton, where rent in kind is the rule. The word is not in general use in Oudh. Special rents were not agreed on before hand in such cases, but landlords used to levy something extra occasionally, when the crops were gathered. This, however, was exceptional.

ZAD-O-KOB, *s.* assault and battery, beating.

ZÁHIRÁ or *záhiran*, *ad.* evidently, apparently, to all appearance, as far as appearance goes, ostensibly.

ZAHR, *s.* poison, —*álúd*, poisoned, —*dár*, poisonous, —*i ḳátil* or *haláhal*, deadly poison.

ZÁID, *a.* extra, additional, surplus, redundant, exceeding.

ZÁIL-HONÁ, *s.* to be defeated (in a suit for a right).

ZAḲHM, *s.* wound, cut.

ZAMÁNA, *s.* period, time, fortune: —*sáz*, turn-coat: —*sází karná*, to practise flattery.

ZAMÍMA, *s.* continuation, addition, a schedule, an appendix, a postscript.

ZÁMIN, *s.* a surety, a security: *zamánat*, security, bail. *Fe'l-záminí*, penal recognizance. *Zamánat hifz aman*, security to keep the peace. *Zamánat nek chalní*, security for good behaviour. *Házír záminí*, bail: *mál záminí*, written security for the payment of any due.

ZAMÍN, *s.* the earth, ground, soil, land; a region, country; the ground of a picture; —*bos honá*, to make a profound bow; —*par se kuchh paṛá páná*, to be overjoyed at finding unexpectedly the object of one's wishes; —*meṉ gaṛ jáná*, to be greatly ashamed.

A curious old work the *Díwán pasand*, gives the following description of land and of its products, which is worth preserving. H. is for *Hindí*, P. Persian, A. Arabic, L. Latin, E. English, F. French and V. Vernacular.

"*Kámil* land in general is hard and not sandy, rather sloping. It is also called *dehr* and *jhíl*. Sugar-canes and wheat flourish here without irrigation. Its well water is sweet and where the soil is bluish, excellent, and it can be found at the depth of 20 to 30 cubits. *Kámil 1st quality*, is when *jhíls* abound and water can be found within 20 cubits; if this land is near the village it is called *tarái*. *Kámil 2nd quality*, is when the soil is yel-

low, distant from population, and water cannot be found under 30 or 40 cubits. Land of *middling nature*, is when water, fresh or brackish, is obtained at 50 or 60 cubits. Land of the *1st quality*; should the above be sandy and near the village and water near the surface, it is considered of the first quality. Land of the *2nd quality*; but if it is far from the population, it is of the second quality. *Kámil* land of the 3rd quality; should land of *middling nature* of either description, be extensive and near the seat of population, it is called *kámil* of the 3rd quality. *Nákis* 1st quality, is that land in which wells cannot be sunk. If it be even, hard and not loose, it is of the first quality and is fit for sowing *jau khákí, bijhar, chaná* and *juár*. *Nákis* 2nd quality; but on the contrary if it is high, or low, or sandy, it is of 2nd quality and only fit for *bajrá*, &c. *Poth* and *pákreh* are such lands as are intersected with mounds, (*tílás*), and are on the extremity of villages; they are unfit for cultivation. *Poth* land contains *kankar*, (gravel), and is sloping, so as to let water run off. *Polach* is land cultivated yearly, *Chanchar* once in 2 years; it is also called *Parautí*. *Banjar* is land which remains uncultivated for 2, 3 or 4 succeeding years. *Kalhar* or *rakhar* is land unfit for cultivation. *Chaká kewal*, is a black soil; it splits when dry, and when wet it is adhesive and tilled with difficulty. It will not absorb much water and grains of all seasons grow in it. *Kauriá kewal*, is a yellow adhesive soil less liable to split when dry than the last. *Kachhwí kewal*, is at first black, but being pulverised, becomes whitish; it is also called *Bharkí*; little ploughing renders it soft, and it is fit for *kharíf* and *rabí* crops, requiring more water than the above. *Paurú kauriá*, is a reddish soil which is neither adhesive when wet, nor does it split when dry; it is favorable

to the *kharíf*, but requires irrigation for the *rabí*. *Paurú túsí* is of a brown colour, unfavorable to *rabí*. *Paurú dursan*, partakes of red and black; the *rabí* flourishes here, the *kharíf* requires much watering, *Paurú kehrá*, is of a white colour, bearing on its surface a thin incrustation of saline matter, of which *reh*, and *sajjí* (soap ashes), are made. The *rabí* and *kharíf* grow ill here. *Paurú kehrá amir*, a whitish yellow soil which can be used when rain is abundant. *Dabhális* or *Karebád*, land near the homestead which is intermixed with gravel. Poppy, vegetables, Indian-corn, *juár*, *bángá*, wheat and barley grow well in it. *Dabárá* or *Barsátí*, islands liable to be over flown are so called; fit for *rabí* and *kharíf*. *Regastán* or *Baluá zamín*, sand banks on which nothing of value is planted.

KHARÍF, NIJKARÍ.

1. *Arwí* V. *kachú* H. *ghuíyá* H. *kulkas* A. *arum* L. *bastard* potatoes E. Order *peperitæ*, of the *monoecia hexandria* class, cultivated like sugar-cane in *bhúr* soil, sandy and loose, twice watered, and is used in culinary.

2. *Bájrá* H. *arzan* P. a kind of millet E. Grown in all soils save *kámil*, sister plant to *juár*. It only flourishes above Behár, and is injured by excessive damp. It is the staple food of the lower classes, being cheap.

3. *Dhán* or *shálí* H. *biranj* P. *urzz*, or *urúzz* A. paddy or unhusked rice E. *riz* F. *oryza* L. Natural order *gramina*; of the *hexandria monagynia* class; grows in marshy lands. It is reaped and winnowed similarly to *múng*, and the produce is called *cháwal*, and is of the following kinds: *Anjana*, *arwá*, *asní*, *bánsmatí*, *dúthiá*, *dhání*, *gurgawá*, *hansráj*, *istimál* (the finest rice), *kamudí*, *kúndirí*, *múngí*, *náranjí*, *uswás*, *usná*, (prepared by boiling), *piránpokí*, *selá*, *samjírá*, *sunkharchá*, *sáthí*. (See *dhán*.)

4. *Gájar* H. *zardak* P. carrot E. *carrotti* F. *gázar* P. *jazar* A. *daucus* L. Order *umbellatæ*, class *pentandria digynia*. Grown in *polach* land, sown in the *kharíf*, dug in the *rabí* harvest; irrigated from wells.

5. *Juár* H. *zarrat* A. a kind of millet E. Grown in all lands save those that are high and sandy. The produce from the *rabí* is called *umrá*, from the *kharíf*, *sarhetí*.

6. *Kákun* or *kangní* H. *sáneh dashtí* P. *dúkhn* A. The comb tree, a kind of millet E. Grown in *kámil* and rich soil, in which barley, wheat, &c., are afterwards grown. Eaten by the poor, but the seed usually given to birds, the stalks to cattle.

7. *Kodaí* or *kodon* H. of the *arzan* and *juár* kind. Grown in *polach* land and reaped as *shálí* or *dhán*; used as *kákun*, which see.

8. *Másh i siáh* P. *kaláí* or *urd* H. a kind of pulse E. Sown and reaped with *juár*; the husk is very adhesive.

9. *Múng* H. *másh i sabz* P. a kind of pulse E. Sown and reaped with *bajrá*.

10. *Makáí* or *bhuttá* or *júndrí* H. Indian-corn E. *mais* F. It is sown in fine lands in the vicinity of the village, which are afterwards used for barley and wheat.

11. *Moth* H. a kind of pulse E. Is sown in lands previously used for the *kharíf* harvest.

12. *Maruá* H. a kind of pulse E. Sown in *polach* land.

13. *Pasaí* H. a spontaneous rice E.

14 *Roás* H. *faríkah* A. *lobiá* P. *fába* L. bean E. Sown on the verge of *juár*, *bajrá*, and *kapás* fields.

15. *Sáwán* H. *shámákh* P. a kind of millet E. Sown in *polach* and *banjar* lands, which are afterwards used for peas and grain.

16. *Singhárá* H. the pig nut E. Sown in ponds and

is cool and sweet when eaten raw. Eaten on fast days by *Hindús*.

17. *Til* H. *simsim* A. *kunjad* P. *sesamum* L. the sesame or sesama plant E. Order *luridæ*, a genus of the *didynamia angiospermia* class. Sown with *juár* and *arhar*; the seed is used in confectionery, medicine and oil making.

KHARÍF, ZABTÍ.

18. *Álú* H. *solanum tuberosum* L. potatoes E. *pomme de terra* F. Order *luridæ* of the *pentandria monogynia* class. An exotic plant sown in *kámil* land and loose sandy loam; the flower makes a beautiful yellow dye. In England the potatoe sets are cut in pieces with one or two eyes in each; in India the root is planted whole; slaked lime should be sprinkled over the surface of the land, to kill grubs.

19. *Banásarhú kapás* or *rúí* (the produce) H. *kutn* A. *darakht i pumbah* P. *gossypium* L. *cotonnier* F. cotton plant E. Order *malvace* or *calumnifaræ* of the *monadelphia polyandria* class; sown in all soils; when wheat, barley, or gram has preceded it, the produce is called *binaurá*, when it follows the *kharíf* harvest, *ban sarheti*; much rain rots it, without rain it withers. Unctuous, sandy, high soils are unfavorable. The down is called *rúí*, the seed *binaulá*. The latter is besmeared with cow-dung before sowing. Here is the history of a pound of cotton wool. "It came from India to London, it then went to Manchester where it became yarn, it then went to Paisley and was woven, then to Ayrshir and was tamboured, back to Paisley and was veined, next to Dumbarton where it was hand-served, and back again to Paisley, whence it was sent to Renfrew, and was bleach-

ed and returned to Paisley, then to Glasgow to be finished, and so per coach to London. It took three years to perform these journeys, contributed to the support of 150 people, by whom it was increased in value 200 per cent."

20. *Haldí* H. *zardchob* or *zarsúd* P. *urúḳ-us-sufr*, or *urúḳ-os-sabbaghín*, or *urúḳ-us-záfrán* A. *curcuma* L. *safran* F. turmerick E. Order *scitamineæ*, of the class *monandria monogynia*. Sown in *kámil* land; used in colouring, culinary and medicine.

21. *Kundrú* H. A vegetable of the *palwal* kind, sown along with *pán*.

22. *Níl* H. *nílaj* A. *nílah* P. *Indigofera* L. Indigo E. and F. Order *papilionaceæ*, of the *diadelphia decandria* class, sown in all soils; there are generally two crops called the *asáṛhú*, and the *jamuá* or *baisákhi*. (See *níl.*)

23. *Ukh* or *ganná* H. *naishakar* P. *ḳasab-us-súkkur* A. *saccharum officinaum* L. Order *gramina*, of the *triandria digynia* class. Land is chosen which yielded *ḳharíf* and *rabị* harvests the former year, and after being tilled, lies fallow till *Pús*, and is called *pandrí*; the canes are sown in layers and require irrigation; the juice boiled and congealed is called *guṛ* or *jagry* In preparing sugar the juice is boiled to the proper consistency to admit of granulation, and is denominated *ráb* or muscovado. When the cane is cut, a second crop is frequently derived and is called *úkh peṛí*. (See *úkh.*)

24. *Paṭsan* H. *cannabis* L. *chanvre* F. hemp E. Order *scabidæ* of the class *dioceia pentandria*. Sown on the borders of *juár* and *bajrá*; the produce of poor land excels in quality, of rich, in quantity. Insects are averse to it.

25. *Palwal* H. A delicious vegetable, sown in *kámil* land.

26. *Pán* H. *tamolí* or *tambol* P. *tambúl* A. betel-leaf

E. *betel* F. Sown in *kámil* land and protected from the weather by screens, called *panwárís*; its root is termed *kulínjan*.

27. *Phúṭ* H. a kind of melon, sown in sandy soil along with *kapás*.

28. *San* H. a kind of hemp, see *paṭsan*, sown in all kinds of land of the past year's cultivation.

29. *Tambákú katkí* P. *bajjirbhang* H. *tumbak* A. tobacco E. *tabac* F. *nicotiana tabacum* L. Order *luridæ* of the class, *pentandria monogynia*. Sown in *kachhiána*, *bara*, *kámil* and *cháhí* lands, and is transplanted, and irrigated.

> " *Friend to the spirits, which with vapours bland,*
> " *It gently mitigates; companion fit*
> " *Of pleasantry and wine.*"

30. *Baigan* or *bhánṭá* H. *badinjan* P. *brinjal* V. the egg-plant E. *milongena* L. *brinjele* F. Of the same order and class as the above. Grown in *kámil* land.

31. *Báḳila* A. a kind of bean. Sown in *kámil* land.

32. *Bathuá* H. *ḳataf* A. *sarmak* P. orach E. *atriplex hortensis* L. *arroche* F. A genus of the *polygamia monœcia* class. A spontaneous herb, used in culinary and medicine.

33. *Chichinḍá* H. a kind of long cucumber. Sown in *kámil* land.

34. *Chauláí* H. spinage E. *spinacia* L. *epinards* F. *ispanaj* P. *isfanakh* A. Order *holaracæ* of the *diœcia pentandria* class. Sown in *kámil* land, for culinary purposes.

35. *Chuḳandar* P. *silḳ* A. beetroot E. *beta* L. *beeterave* F. Of the same order as above, but class *pentandria digyna*. Sown in *kámil* land.

36 *Chúká* H. *toorsheh* P. *hammáz* A. sorrel E. *acetosa* or *oxalis* L. *oseille* F. Order *holoraceæ* of the class *hexan-*

dria trigynia. Sown in *kámil* land: in Arabic the flower is called *tamir.* It is a species of rumex.

37. *Ḍhendas* or *bhinḍí* or *rám turuí* H. *gombo* F. A mucilaginous vegetable. Cultivated in *kámil* land.

38. *Kaddú* or *sítá-phal* H. *ḳara* or *yaḳtín* A. pumpkin or gourd E. *cucurbita* L. *citrouille* F. Order *cucurbitaceæ* of the class *monoecia syngenesia.* Cultivated in *kámil* soil.

39. *Khírá* H. *badrang* P. *ḳesaí* and *ḳasúd* A. cucumber E. *cucumis* L. *concombre* F. of the same order and class as above.

40. *Karam kallá* H. *kalam* P. *ḳamríb* or *karnúb* or *karamb* A. *brassica* L. *chou* F. cole, colwort or colewort E. Order *cruciferæ* of the class *tetradynamia siliquosa.* Cultivated in *kámil* land: improperly called cabbage.

"*That herb, which o'er the whole terrestrial globe,*
"*Doth flourish and in great abundance yields,*
"*To low plebain and the haughty king.*
"*In winter cabbage, and green sprouts in spring.*"

41. *Kobí* (*phúl*) H. cauliflower E. *choufleur* F. *brassica florida* L. vide No. 40.

42. *Káhú* P. *ḳhas* A. lettuce E. *lactuca* L. *laetue* F. Order *compositæ* of the *syngenesia polygamia Æqualis* class. Sown in *kámil* land.

43. *Kachrí* H. *dastamboyeh* or *dardab* P. natural order *cucurbitacæ.* Sown with *juár* and *ban*; a delicious small melon.

44. *Múlí* H. *turb* P. *fujl* A. radish E. *raphanus* L. *rave* F. Order *siliquosæ* of the class *tetradynamia siliquosa.* Sown in *kámil* land, should be irrigated with brackish water.

45. *Methí* H. *shimlíd* or *shimlít* P. *finugreek* E. *fœnum græcum* L. *fenugrec* F. A kind of spinage. Sown in *kámil* land, used as food and in cataplasms.

46. *Mirch surkh* H. *filfil-us-suadan* A. cayenne pepper E. *capsicum annum* L. *piment* F. Order *luridæ* of the *pentandria monogynia* class; used in culinary and grown in *kámil* land.

47. *Marsá* H. a kind of spinage grown in *kámil* land.

48. *Narí* H. A spontaneous spinage growing near tanks and rivers.

49. *Pethá* H. a kind of gourd, cultivated in *kámil* land.

50. *Post* H. *khashkhásh* or *koáknár* P. *ramman-us-sual* A. poppy E. *papaver album* L. *pavot* F. Order *rhœdæ* of the *polyandria monogynia* class. Grown in almost any soil, but is most luxuriant in manured *kámil.* When the capsules are half grown, longitudinal incisions are made in them, taking care to avoid penetrating the internal cavity; early in the morning the juice which has exuded during the night, is collected by means of a sharp shell, and the wounding is repeated several times. When the juice has been evaporated to a proper consistency in the sun, it is fit for use; from the seed oil is extracted.

51. *Pálak* H. *baklat-uz-zahibiah* A. a spinage; sown in *kámil* land.

52. *Ratálú* H. yam E. and F. *dioscoria* L. Order *sarmentaceæ* of the class *dieacia hexandria.* Yams flourish best in poor soil. There culture is similar to that of potatoes, and they are often used as a preparatory crop for wheat.

53. *Shakarkand* H. *canvolvulus* L. sweet potatoes E. Order *companaceæ* of the *pentandria monogynia* class. Grown in *kámil* land; raised from slips; mature in four months; propagated by covering the stems and protuberances with mould.

54. *Sem* H. a kind of bean, sown in *kámil* land.

55. *Shalgam* P. *shaljam* A. turnip E. *rapa* L. *navft* F.

Order *siliquosa* of the *tetraydnamia siliquosa* class. Turnips thrive best in arid, sandy soil, where most other plants perish.

56. *Soá* H. *shiwad* and *shiwat* P. *shibatt* A. fennel E. *fœniculum* L. *fenouil* F. Order *umbellatæ* of the *pentandria digynia* class. Cultivated in *kámil* land; the leaves used in culinary.

57. *Turaí* H. A vegetable sown in *kámil* land, and used in cookery.

58. *Tarbúz* P. *hindúánah* H. *dabukeh* A. water-melon E. *cucumis anguria* L. *melon deau* F. Grown in *kámil* lands along rivers, in small beds.

59. *Adrak* H. *zanjbíl* A. ginger E. *amomum zingiber* L. *gingembre* F. Order *scitamineæ*, of the *monandria monogynia* class. Ginger is propagated by the small pieces, prongs or protuberances of the root, each of which throws up two different stems. It thrives best in rich soil, but if grown in clay it shrinks less in scalding than if grown in mould. When dried it is called *sonth*.

60. *Zamínkand* P. is grown in *kámil* land for its root, which is eaten by the poor.

RABÍ, NIJKARÍ.

61. *Chaná* or *búnt* H. *nakhud* P. *himmus* A. a kind of pulse commonly called gram. Grown in even loamy soil; if it rain in *Mágh* the crop is abundant.

62. *Chainá* H. *arzan* P. *dúkhan* A. millet (a kind of) E. *millium* L. *míl* F. Grown in *kámil* land and eaten as rice by the poor, and birds are fed on it.

63. *Gehún* H. *gandum* P. *bur* and *hinteh* A. wheat E. *triticum* L. *fromente* or *blanche* F. Order *gramina* of the *triandria digynia* class. Sown in soils of *first* and *middling quality*, and where it can be irrigated.

64. *Jau cháhí* H. P. *shaír* A. barley E. *hardeum* L. *orge* F. The same order and class as wheat, and is grown in the same manner.

65. *Jau khákí* or *dhúryá* H. Sown in *bhúr* or high sandy soil. This *jau* is inferior to *cháhí*, and will not thrive if the soil is hard.

66. *Masúr* H. *adas* A. *machak* P. a kind of vetch. Sown in land of last year's *kharíf* harvest.

67. *Matar* H. *kasang* and *karasneh* P. *hab-ul-bakar* A. pea E. *pisum* L. *pois* F. Sown with *jau khákí* and reaped like *chaná*; is less delicate in taste than the garden pea.

68. *Ráí* H. *khardal* P. mustard E. *sinapis* L. *moutarde* F. This may be sown in any kind of land, as it leaves the soil in sufficient tilth for the reception of any other crop; oil is made of the seed and cake of the sedement, which is called *khalí*.

69. *Sarson* H. *sarshaf* P. is of the same order (*cruciformes*) and class (*tetradynamia siliquosa*) as 68, and is generally sown along with wheat, *jau* and carrots, in land wherein the *kharíf* harvest has been the preceding crop.

70. *Sehúán* H. Similar to the above but of inferior quality.

71. *Arhar* H. *kashákhal* or *shákhal* P. a kind of pulse E. Is sown with *juár* and *bájrá* and is used as food.

72. *Alsí* H. *katán* A. *bazrak* P. lint or flax E. *linum sativum* L. *sen* F. Order *gruinalis* of the *pentandria pentagynia* class. Sown in all soils; cloth is not made of it in this country; its oil is used by painters.

RABĪ, ZABTĪ.

73. *Kusúm* H. (*kar*, the seed) *hasakdánah* P. *ásfar* or *káfisheh* A. safflower E. *carthamus* L. Order *compositæ* of the *syngenesia polygamia* class. Sown similarly to wheat.

The flowers pulled when full blown form an excellent scarlet dye, and from the seed a medicinal oil is expressed.

74. *Kharbúza* H. *bettíkh* A. musk-melon E. Grown in well manured *polach* land, is peculiar to these provinces and will not grow in Bengal.

75. *Arand* H. *bedanjír* P. *khirwae* A. palma christi E. F. *ricinus cummunis* L. Order *tricoceæ*, of the *monœcia monadelphia* class. It is sown round *kapás* fields. From the ripe nuts is drawn castor oil.

76. *Balangú* P. *ocimum* L. *basilic* F. a kind of sweet basil. Order *virticillatæ* of the *didynamia gimnospermia* class. Of spontaneous growth; from the seeds is made a pleasant beverage.

77. *Dhaniyá* H. *kishníz* P. *kúzbúreh* A. coriander E. *coriandrum sativum* L. *coriandre* F. Order *umbellatæ* of *pentandria digynia* class. Grown similarly to carrots; the leaves and seeds are used in cookery.

78. *Kakrí* H. a sort of inferior cucumber. Grown in *kámil* land, and used in culinary purposes.

79. *Khurfah* A. *loniya* H. *torak* P. purslane E. *portulaca* L. *pourpier* F. Order *succulentæ* of the *dodecandria monogynia* class. Used in culinary; the seeds are employed as emulsions.

80. *Kásní* P. *kásíní* H. *hindeba* A. endive E. *endivia* L. *chikoree blanche* F. Raised for its seed, which forms a cooling beverage.

81. *Kawalgattá* H. *nílofar* P. Grows wild in tanks. The seeds are called *makhání* and are parched and eaten by *Hindús* on fast days: they are also used as beads.

82. *Kaserú* H. This grows wild in tanks and the roots are sweet and pleasant: dried they are used as medicine.

83. *Karailá* H. a bitter pot herb. Grown in *kámil* land; rendered palatable by mixing onions.

84. *Lehsun* H. *sír* P. *súm* A. garlic E. *allium* L. *ail* F. Order *spathaceæ* of the *hexandria monogynia* class. A pungent root which warms and stimulates the solids, and attenuates tenacious juices by its penetrating powers.

85. *Piáz* P. *kandhá* H. *basal* A. onions E. *allium cepa* L. *oignon* F. of the same order and class as 84. Grown in *polach* soil.

86. *Ajwáin* H. *nánkhwáh* P. *talab-us-khubz* A. Grown in *kámil* land; is a carminative.

ZAMÍNDÁR, *s.* a land-lord, a land holder, a land proprietor, a land owner, the holder of an estate, vide *málguzár*. In the L. Provinces where there are two rights in the same land, the *zamíndár* is the larger and the *tallukdár* the smaller proprietor. In the U. Provinces this order is just reversed. Agriculture though popular, is not held to be a profitable trade, and those who follow it are as a rule in debt. *Jis kí zamín us ká karz*, is a saying that is of universal application. *Zamíndárí*, an estate in which the whole of the land of a community is held and managed in common. The rents with all other profits from the estate, are thrown into a common stock, and after deducting the expenses, the balance is divided among the proprietors according to a fixed law.

ZAR, *s.* money, —*bákí*, the amount of balance due, —*biána*, earnest money, —*táwán*, penalty, —*taufír*, savings, surplus money, excess, —*khisára*, damages, —*nakd*, cash, ready money, —*khez*, fertile, —*dár*, wealthy.

ZÁT, *s.* caste, *záti*, personal.

ZER-TAJWÍZ, *s.* under consideration, *subjudice*, upon the tapis, —*tahkíkát*, under investigation.

ZEWAR, *s.* jewels, ornaments.

ZIDD, *s.* enmity, spite, —*karná*, to oppose, to contradict.

ZILLAT, *s.* indignity.

ZIMMADÁR, *s.* liable, responsible, also a trustee.

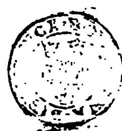
ZIMN, *s.* a clause, the contents, anything comprehended, contained or inserted.

ZIRÁAT, *s.* agriculture, husbandry, sown soil, tillage, cultivation. In indigo factories the word is often used to express lands cultivated by the factory establishment, in opposition to *asámíwár*, which is the crop grown by cultivators.

ZUHÚR, *s.* accruing or arising (as the cause of action), also discovering, —*bináe dawá*, cause of action.

FINIS.

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